

DOMESTIC MISSIONS

OF

The Protestant Episcopal Church.

FEBRUARY, 1867.

COMMUNICATIONS.

ANTI-INCRUSTATOR.

It is lamentably apparent that, even in this favored land, the Christian Church, although free from all State alliances, is utilizing so little of her Divine power that the chief part of the people are not only irreligious, but are increasing in their alienation from her ministrations.

When human or mechanical power is from any cause hindered from giving out its full force, the children of this world ceaselessly labor until the cause is ascertained and a remedy applied. A recent example of this kind should quicken the Children of Light in their obvious duty, and encourage them to seek perseveringly for a remedy. There is a striking analogy between a steam engine and the Christian Church. Caloric, the great mechanical power, when infused into water, concentrated in a boiler, and used in appropriate machinery, enables man to overcome difficulties hitherto insurmountable, and well nigh to revolutionize the earth. Grace, the great spiritual power, when infused into man, concentrated in the Church, and used in its divinely arranged machinery, is God's engine for uprooting the kingdom of Satan and producing a moral and spiritual revolution in the world. As all the water used in making steam is more or less impure, incrustations are formed on the inner surface of the boiler, just over the fire, wasting much of the power of fuel; so in the Church, incrustations are formed from man's imperfections, hindering the utilization of Divine power.

By a simple arrangement in the boiler, a little of the power of steam is so modified as to produce a magnetic or electric current, which, when directed to the surface on which the incrustation has been formed, gently and thoroughly removes it and prevents its re-formation. This so-called "ANTI-INCRUSTATOR" is an important discovery, for it not only utilizes much valuable power, but it also prevents explosions, or injuries to the boiler caused by forcible attempts to remove incrustations. Effort to remove

Church incrustations by force, or to overcome these hindrances by intensifying public services, having proved alike injurious, the discovery of some magnetic or electric modification of humanized divine power is not only important to give a new impulse to the Church, but it is evidently essential to the fulfilment of her Divine mission.

Church Congresses and Delegate Missionary Meetings are hopeful indications that the Spirit of God is stirring up the Children of Light to become wise in their generation, for at these meetings, magnetic or electric currents are induced by the contact of of heart with heart, because exercised in the single purpose of extending Christ's Kingdom, without a caucus, an election, or any other act calculated to produce partisan alienation or strife.

It is further found that this magnetic, electric or sympathetic modification of power inclines her ministers and members to restrain the *authoritative*, and to bring the *persuasive* power to bear on those classes that are most estranged from the Christian Church. Fortunately this modification and new direction of power receives the cordial approval of all types of Churchmen, because it is both spiritual and orderly, bringing the hitherto neglected ones to Christ and His Church, by visits to their homes, by Christian fellowship, by instruction suited to the capacity and condition of each individual, by prayer with them separately and by socializing them in Bible classes, and in mothers' meetings. Although *men* seldom naturally possess or cultivate this persuasive power, yet with *women* it is almost instinctive; therefore it was well to inaugurate the work by inducing ladies of cultivation and good social position to undertake it under the sanction and direction of their ministers. The magnetic or electric current of Christian, sympathizing love is heightened in its beneficial influence by their *gratuitous*, self-denying efforts to soften and elevate persons far below them in social position.

The Holy Spirit is abundantly blessing these labors of love, and when the clergy will ennoble this work by manifesting a high appreciation of it, and will perseveringly direct all *their* persuasive power towards each incrustated Communicant, the Church will soon generate all the needed force to enable her to fulfil her mission to the souls that are now corrupting their way within sight of our consecrated buildings.

The following record is most encouraging, for a harder test of this modified power of the Church could not be demanded than the entrance of an entire stranger into a parish where there was neither a free service nor a single unrented sitting. The preparation of this paper was an act of great self-denial; it was obtained by urgent solicitation, under the belief that the spirit now moving in the Church would, through this narrative of real occurrences, stir up other Rectors to inaugurate a similar movement, and enable them to draw out the latent persuasive power that modest Christian women are slow to proffer.

H.

About a year ago, I was much surprised, one day, by the receipt of a note from a clergyman with whom I was very slightly acquainted, urging me to aid him in inaugurating missionary work in his parish.

After a momentary feeling of surprise, I almost dismissed the subject from my mind.

for the parish was distant from my home, I was a total stranger in it, and I was, moreover, expecting soon to enter upon a different field.

But the "Divinity that shapes our ends" soon made it clear to me that the "call" to — Church was from God, and I accepted it. I "went out, not knowing whither I went."

And now the question was, how and where to begin? The church is small, and every sitting in it was rented; no really poor people were connected with it. What, then, should be our base?

A sewing-school had been in successful operation for two winters, and I was invited to become its nominal directress, in order to make the acquaintance of the teachers, and through them of the children and their parents.

You may imagine, for I will not attempt to describe, the feelings with which I found myself, one afternoon, in the Rector's parlor, the centre of a company of twenty ladies, (no one of whom I had ever seen or heard of before,) and was introduced as one who was to begin among them a new order of things.

It was decided that I should at once enter upon a course of visiting in the district. In the first place, I accompanied each teacher in the sewing-school to see her scholars; next, I went the rounds with each lady teacher in the Sunday-school who had children of the working people in her class; then I looked up all of that *caste* connected with the boys' school; and finally, accompanied by various ladies of the congregation, I canvassed the whole district, going from door to door in the courts, alleys, and small streets.

The field struck me as a promising one. The population of the district was made up of about one half Germans, the other half Americans, most of them hard-working, but thrifty people, above the degradation of pauperism. The Germans attended the Lutheran churches on Sunday mornings, and the lager-beer saloons on Sunday afternoons; the Americans seldom entered any place of worship. All admitted the reality and importance of religion, and seemed to feel ashamed of their neglect of it.

Everywhere we unfolded our programme—a Bible-class for men, a mothers' meeting for women. But "what was a mothers' meeting?" They had never heard of such a thing. We painted it in glowing colors: "A social evening, meeting of friends and neighbors, a break in the monotony of home, a rest from care and anxiety, and a blessed opportunity for hearing God's Word and for prayer, all without the publicity of the great congregation, and—not least of all—these privileges to be enjoyed in a calico dress, and with a baby, if need be, in the arms."

There were, of course, many excuses for not coming to the mothers' meeting: the husband's supper to get, the children to be seen to, &c., though most of the women exclaimed, "Oh, how nice! That will be very pleasant! I will come."

This cordiality, together with the general thrift and industry, so different from the pauperism of the Irish, cheered me very much, and made me draw many invidious comparisons between them and the Germans.

And now came the time for the fulfilment of these promises. Our first mothers' meeting was appointed for an evening towards the close of November. There were four German women present, three of whom were sisters, buxom, cheery women, who had evidently come for an entertainment, and could not give themselves up to our powers of fascination, because they were wondering all the while what was to come next. I am sure they expected some magic lantern, or other exhibition. Of course they went away disappointed, and never returned. The fourth individual was a poor, sorrowful widow, who could not understand ten words of English.

The next meeting was worse yet, and the next, and the next; up to the beginning of February there were never more than six women present, and one evening we had but one! My co-workers asked again and again if I intended to give up. Such a thought never entered my head. But it was evident that something must be done out of the ordinary routine. These people knew nothing of the Church, felt no interest in religion, and were entire strangers to me.

How would it do to show them a stereoscope and some scrap-books with views of foreign lands? We obtained the Rector's sanction, and thus the beginning of pleasure in the meetings was obtained. In addition to the stereoscope and pictures, and gradually taking the place of them, was the reading aloud, in the first place, of some short article or tract, such as "Mother's Last Words," "Our Father's Care," &c., and subsequently of some instructive story-book, the interest in which served to induce regularity in attendance. "Homes in Humble Life" they liked very much, and each evening that I asked "if they would rather listen to the reading or go on with their conversation," which was making a cheerful hum through the room, there was a unanimous call for "the reading! we always like the reading."

Finding their enjoyment so keen of books read aloud, we threw open the parish library to them, and were astonished at the number of books taken out. There is not a week in which less than two-thirds of the women take out books, and I know, from questioning them, that they are read.

In the meantime, however, the visiting had been continuous, unintermitted. Every family in which we had received even a gleam of encouragement was called upon again and again, and by dint of importunity and perseverance, one and another was induced to attend. Gradually the object of these meetings grew clear to them, and little by little we ladies won their confidence and affection, so that when Spring came, and we invited them and their husbands to a simple little festival in the church, we had about thirty mothers on our roll book, though we had never more than half that number in attendance. Though the meetings were kept up through the Summer, there was no perceptible numerical increase, but a very pleasant social feeling was springing up, together with some religious interest. In the Fall, however, everything began to wear a different aspect. The Germans who could not understand English, and others who came from mere curiosity, or to see what they could get, had gradually dropped off; those who were left came from real interest, began to feel at home, and became themselves efficient helpers in drawing in others. And now, at the close of a year, in a new field, and under discouraging circumstances, we feel that the foundation is at last laid, and we look forward prayerfully and hopefully to the coming season, trusting that we shall see gathered into the fold of the Good Shepherd, some precious souls which have hitherto been as sheep going astray.

The present number of mothers on our roll is forty, the attendance about thirty. We have also just commenced a Sunday Bible Class for them, which promises well, sixteen of our mothers having been present on the third Sunday after it was organized.

Simultaneously with the mother's meeting, I undertook the establishment of a Bible class for men. One young man had expressed to the Rector his desire to become a member of such a class. I invited a young grocer to join it, and he instantly accepted the invitation, adding, "With your permission, I will bring a friend with me." This was quite encouraging, and I went on my way rejoicing. Several weeks spent in visiting resulted in many promises of scholars, principally from wives on behalf of their husbands, whom I could rarely find at home. I must confess to a feeling of disappointment on arriving at the class-room for the first time, on the last Sunday in November

at finding there only the three young men I have spoken of; the next Sunday there were but two, one of the above being sick.

I called again at all the houses at which I had before met any encouragement, and received various excuses; company had prevented one, a funeral another, some had forgotten, and all were evidently indifferent. I saw that invitations at second-hand (through the wives) would effect nothing, and therefore made efforts to see the men at their dinner-hour or at their work. Thus several promises from the men themselves were obtained, most of which I felt at the time were given merely because they did not think it would be polite to refuse; but never mind, their word had been given, and it is always best to try to believe a man's word. Openings were thus afforded for visit after visit, and invitation after invitation; and thus, by leaving no stone unturned, it came to pass that at the end of two months I had fifteen names upon my roll. But, alas, the roll was anything but satisfactory, for of the fifteen eight were Germans, who I knew could not understand half I said.

As the days grew longer I was able to do some visiting on Sunday afternoons, after the class was dismissed. The result of the first of these visits was encouraging. I had previously seen the man's wife, who had said her husband "might perhaps come;" but he had not yet done so, nor had I seen himself. On this Sunday afternoon Mr. F. was at home alone, and came up from the cellar all covered with ashes, prepared to make a fire in the cold, dirty stove. He had been asleep almost all day, being tired from working hard through the week. I made him sit down beside me, and drew from him an outline of his history, which was, that though early taught in St. James' Sunday-school, he had rarely been inside of a church for twenty-four years, and was living "without God in the world." After a very earnest talk, by which he seemed somewhat impressed, I knelt with him in prayer. When we rose his eyes were wet with tears, and he promised to be at the class the following Sunday. He kept his word, and has never since been absent, except when detained at home by sickness. In May he was baptized and confirmed, notwithstanding severe home persecution, and has lived a consistent Christian life ever since.

I had felt that the Bible-class was to be my main work, and had undertaken the mothers' meeting as a separate and, to me, far less interesting enterprise. But I now began to reap some cheering fruits from the latter, in the addition to the class of one after another of the husbands. Mr. A. was one of these. As a wounded shoulder disabled him for work, he was much at home, and I thus had frequent opportunities for seeing and inviting him. But he always had excuses, some good, some not so. At last, however, his wife came into the class-room one Sunday afternoon, radiant with joy. Her husband was waiting outside to see me and join the class! He has been absent but once since then, and a few Sundays ago brought his two sons to be enrolled as members. But, better than all, I hope and believe that he is now truly and earnestly seeking the salvation of his soul.

At the end of a few months, several of the class had found peace in believing in Jesus, and had made a profession of their faith, in Baptism and Confirmation. One natural consequence was a desire for the growth of the class whose teachings had been blessed to their own souls, and thus the old members became agents for bringing in new ones. Mr. F. has thus, directly or indirectly, added four to our numbers. For five successive Sundays he called for and brought to the class a man who had promised to come, but who would otherwise have allowed any trivial excuse to keep him away; and now this man is himself one of the most deeply interested, as well as one of the most intelligent members.

Amongst those brought in from the general canvassing was an English family, who seldom attended any church, the husband going occasionally by himself. Many and many a visit was paid before he could be induced to come to the Bible-class, and for a long time he came quite irregularly, kept away by any slight excuse. I fell upon the expedient of calling for him on Sunday afternoons, just before class time, and thus he gradually grew more regular; but he showed no interest in the instruction, and in the three or four direct personal conversations I had with him, he seemed so cold, and hard, and unimpressible that I concluded it would be best to leave him to the gradual effect of that Word which "droppeth as the gentle dew" upon the hardened soil. Two months had passed thus, when one evening I received a note from the Rector, in which he said, "Mr. M. was in church last night. Is he not becoming more interested in religion?" With much self-reproach for my blindness, I resolved to seek an interview as soon as possible, and asked Mr. M. to wait and talk with me after service. That afternoon we had a dull sermon from a Deacon, followed by a few earnest words, by the Rector, from St. Paul's appellation of himself as "the chief of sinners." After the congregation had dispersed, and Mr. M. and I were alone, I was astonished to find my first words met by the quivering lip, the moistened eye, and the tremulous voice of the hitherto cold, hard man. The rock of flint had been touched by the wand of the Spirit, and the waters gushed out. His mind had been deeply exercised and anxious for some weeks; he had talked to his wife about his feelings, and had tried to pray. The Rector's appeal had gone to his heart; he felt himself "the chief of sinners," and longed to find a Saviour.

You know the blessedness of pointing a poor soul to "the Lamb of God, which taketh away the sin of the world."

I hope and believe that Mr. M. is now an humble, earnest Christian, rejoicing in Jesus. He longs for the Lord's Day, and finds it all too short; he is deeply anxious about his wife; talks to and instructs her constantly, and prays with her morning and evening. And his efforts on her behalf are being richly blessed. She mourns over her sins with godly sorrow, and reaches after the Cross as her only refuge and hope.

For the past two months I have devoted at least four hours each Sunday to visiting, the beneficial effect of which has been very marked. Not only is the personal influence of the teacher thus greatly increased, but opportunity is afforded in these visits for bringing home to the individual conscience the lessons of the class, and, moreover, outsiders and strangers are reached and drawn in by acquaintance with the teacher, who without that could never have been induced merely by the persuasions of their friends to attend. These visits are always hailed with delight by members of the class; but in calling upon others I have sometimes encountered rudeness. I always feel that I have no more right to pay a domiciliary visit to a poor man than to a rich one, and consequently make it a point to observe the most scrupulous courtesy and kindness, so that if there should be rudeness shown, I have the satisfaction of knowing that I have not wantonly provoked it; nevertheless, it will come now and then. Here is an illustration:—I had called many times to see Mrs. F., a young wife, who was always polite and "very sorry that rheumatism prevented her attendance at the mothers' meeting; she would like her husband to go to the class, and often told him so, but could not persuade him." I made up my mind that I *must* see him, and at last, one Sunday morning at nine o'clock, I stepped up to the front door. It was open, and the family seated at breakfast. I apologized for my early call, and was politely invited in by Mrs. F.; but as they were at breakfast, I offered to go away and call at some other time, but she insisted that they had finished, and I walked in. After a few minutes'

chat with the wife, during which, as well as throughout the previous colloquy, the man had sat in sullen silence and with averted face, I turned towards him, and said, "Mr. F., did your wife give you the invitation I left for you, to come to my Bible-class?"

"Yes, she did," he replied, angrily; "but I wouldn't be seen in such a place, and I told her to tell you so."

"May I ask, why not?" said I.

"I wouldn't be seen in such company," was the rude and loud reply.

"Well," said I, laughingly, "you are complimentary; but whom do you object to, teacher or scholars?"

"All of them! They are all alike! I would not be seen with any of the sort."

Well, thought I, he is at least outspoken. There is honesty in the man, if nothing else; he is worth probing.

He had by this time left the table, and seated himself in the rocking chair, opposite me, with a defiant air. Gently and cautiously I tried to draw him out, and found that he thought his own strict morality far more acceptable to God than all the "cant and hypocrisy" of "professors." He enlarged upon the gossiping and love of dress too common amongst church-goers, &c., &c. I, of course, could assent to much that he said, and deeply deplored the fact that the lives of many of the men of the world were far purer and more exemplary than those of many so-called Christians. These concessions mollified him, his countenance gradually relaxed, the tone of his voice became genial and pleasant, and the whole man transformed, so that he listened earnestly and attentively to a warm and animated exhortation from me to begin a *true* Christian life himself; and, at last, when I arose to take leave, he shook me cordially by the hand, and begged me to come again.

But enough. I have given you a brief view of some of the difficulties we have had to encounter. Yet we have the greatest reason to thank God for the manifest answers He has vouchsafed to prayer for the Bible-class, which has slowly and steadily grown, so that at one of our recent sessions thirty-five members were present, and we have encouraging evidences that the Word is being sent home with power, by the Holy Spirit, to many hearts.

Our work, thus growing upon our hands, frequently suggested the anxious question, "Should not additional Sunday services be provided for these hungry and thirsty souls?" But how was it to be done? Every sitting in the church was occupied and paid for. We had no right to ask our eighty men and women to come in and occupy the pews of others. Another service, at which the pews should be free to all, was obviously needed, and it was accordingly inaugurated by the Rector a few Sundays ago, the children of the Sunday-school forming the choir. We cannot know as yet whether these services will prove a success, but we have reason to hope so, from the delight with which they were hailed, and the regularity with which they are attended by "our people."

My tale is told. A simple record of a little work in one corner of the Lord's vineyard; work, however, which would never have reached a tithe of its present proportions without the steady, earnest, and hearty aid and encouragement of the Rector, whose visits, smiles, and prayers have proved amongst our choicest blessings.

UNDER THE CROSS.

It is the most singular mystery of our salvation that the Christian life derives itself from the Cross, which is an implement of death. Our Master died upon the Cross, and lo! the race of Adam lives in Him henceforth forever. By that Cross, which the Roman Empire counted a badge of shame, is all the glory, magnificence and serenity which belong to the celestial empire of angel and arch-angel worshipping before that throne on which He sits as King who once was crucified, and whereof we are citizens.

Not only *by* the Cross but *under* the Cross is life. Under it is the fountain that slakes the thirst of souls; and from it rivers flow which change deserts to gardens full of the flowers and fruits of the immeasurable grace of God. From *under* the Cross light comes, for on it Christ hangs, and in Him is light. Under the Cross the purest souls dwell; under it gather the royal spirits who aspire to wear a crown hereafter. Under the Cross is the place of saints, and the Church has her home there.

It is also a singular matter that the same Cross which shelters, burdens. That Cross which lifts us up to God, does it by bowing us down under its blessed and sanctifying weight. That Cross which "opened the kingdom of heaven to all believers" bent down Jesus Christ with a faintness of the flesh which Simon's aid could hardly alleviate. Yet Christ, under the Cross, was bearing it on to Calvary in order that, sanctified by His most blessed passion, it might thereafter be borne by His Church, through eighteen centuries, to our hearts. The Cross therefore is immutable but always movable, and our places, like our Lord's, under it. Under it; and, like Him, we, His Church, must bear it on, not that we may save the world, but that the Cross which we bear to men may save them. For this reason the Church, by an organic law which controls her every existence, has always been a missionary church. Sheltered and strengthened by the Cross she bore, she has aspired to carry it into all lands. Under the Cross she became, she becomes, mighty. Her missionary ages have been her golden ages. Her iron age is when she halts under the Cross and grows careless of carrying it to the publicans and heathen. When this venerable procession of the Cross halts, her life faints. To be the great, diligent, gentle missionary to sin, crime and spiritual darkness is a necessity of her existence. But now we usually think of a missionary as one sent; but the Church goes. She goes, in the first place, in the person of those pious men who surrender to the Cross they carry, all pleasures which the Cross forbids, and many others which other honest Christians may rightly enjoy. But these missionaries are only a few of her children; and in her economy all must go, bearing on the Cross under which their place is. In the common use of that word, all Churchfolk cannot be missionaries; but in a deeper, holier sense all such must be. For most of us, then, the Church has arranged on this wise: since we cannot go to China, Africa or Montana, bodily, we must go there by our alms; which after all are but our commutation moneys to excuse our direct and personal services in the missionary field. And yet it is not enough for us to give some sort of alms, we must give that measure of alms which has a pang in it, it is so large. Under the Cross is a place where our burden should send down, as it were, a pain to our hearts. We must bear the Cross so stoutly, that it grows very heavy. Some Churchfolks give large alms out of still larger store houses easily enough, and their personal comfort receives no hurt; but wise Christians, be they rich or poor, give till they feel the Cross they carry; and such only offer the true Christian sacrifice. The Cross reaches through the whole Church and the whole Christian life; and they who are under the Cross must carry it so as to feel it to be a Cross, and not that crown which is only given after this world ends in heaven.

"Under the Cross," in this way, has a great blessing for all of us. For us, whose hearts are stupefied with the narcotics of worldly thrift, and ease, and pleasure, when the pang of some deep-reaching self-sacrifice reminds us of the Cross we carry, and we find ourselves raised to a higher plane of spiritual experience, while the spirit of the Cross flows once more through our lives, and makes solemn litany and anthem in them. What this age needs, and what the whole Church needs, is to live under the Cross, and Christians who live in grand houses and sit at sumptuous tables have need to reach up every now and then after the Cross above them, and bear it on with a generous and ample charity, which, while it brings Christ to others, calls Him close to their own side.

Again; under the Cross is a place of magnificence and glory. One might think, for instance, that hardly anything could be more plain and bald than the life of the missionary who carries the Gospel to foreign lands, or to the poor and outcast classes. But there is hardly any life more royal than that of Him who serves under the Cross—Him who hath made His servants kings and priests forever. For, as our blessed Lord, upon the Cross, to heathen eyes, died as a malefactor, and stripped of the very garments of his purity by an unsparing soldiery, though the royalty of his eternal Sonship was at His heart, and upon that Cross He was robed for us in the garments of an eternal and spotless priesthood; so the true missionary of outwardly mean appointments and of a human society most humble, under the Cross he carries consorts with pure and princely spirits, and is clad in the purple and gold of the being of Jesus Christ. He preaches, he prays, he baptizes in a hovel, under the trees, by the riverside, but a magnificent Church, ancient and eternal, goes with him, and his priestly offices make every place a temple. So, too, with ourselves. For when, as it happens to most of us, as we age, we come to know that all earthly things are temporal and have a taint of bitterness and insufficiency about them, under the Cross we feel our feet resting, as it were, upon the pavement of the celestial city, and round us is light from the sun that never sets, and friends who never fail. We may not be able, when we come to lie on our death bed, and all our riches are slipping through our weary fingers, to take any great satisfaction in those worldly schemes by which we acquired such fleeting wealth; but then we can be glad with the great gladness of dutiful and dying Christians, that here on earth, under the Cross, we laid our hands to the building of that imperishable and glorious kingdom whose stainless and sufficing riches are for us and all saints forever. Under the Cross is the place where we make fortunes for eternity.

Again; under the Cross we carry as a missionary church *the place of spiritual power*. The preaching most telling upon men's minds is self-sacrificing missionary work. In this age science and the self-sufficiency of men assail the Church, her claims, her creeds, her Lord. The world will answer in its own way her arguments with arguments, and refuse to accept her as umpire in the discussion. But the one argument that the world can never answer, which it least attempts to answer, is that self-sacrifice and self-surrender which consecrates missionary work. We may merely say, We are the Church, and busy, practical men do not care to listen. But if we live, as Churchfolks should live, under the Cross, and there before men, for men, sacrifice what men count most, and with a zeal that proves sincerity, give our labors and our riches to bring men that religion which we profess to be the most priceless thing: if we feed the hungry and instruct the heathen as though we were in earnest for the world's salvation, we make an argument for the Church which worldlings never pretend to answer. The Church best defends herself by being herself. She is herself, when, under the Cross, she bears it, as a missionary Church, to all men.

Thus missionary work blesses the Church and Churchfolks. It is a salutary and splendid privilege for us to carry the Cross, even by our alms, to our fellow-men. We give our money in a Christian temper to carry the Cross to distant places, and perhaps think no more about it. But our money has comforted and stayed some fainting missionary's heart, among savages, in some friendless solitude, or while beset with those discouragements which gather thick about his severe path of self-sacrifice and labor. Or it has brought good tidings of a new salvation to heathen ears, and some African, some Chinese, bows down before the Cross which our alms brought him. Thus our money goes, north, south, east and west—where, how, we may not know—as God's rain falls upon all fields alike in His own great charity. But from the rain all flowers are born, and Christ's Church must shower her missionary alms upon all lands, until the whole earth becomes the beautiful and garnished garden and vineyard of our Lord.

OUR PLACE, THEN, IS UNDER THE CROSS.

RESPECTFULLY SUBMITTED.

At our public Missionary Meetings we have very earnest addresses to the people, but rather a lack of prayers to God—proper missionary prayers, I mean, prompted by the subjects, the feelings, the circumstances of the occasion. Were we not accustomed to it, the defect would be striking, and seem hardly compatible with very lively missionary zeal. That it is felt, appears from the attempt to supply it with collects, more or less appropriate, from the prayer-book; but these, while excellent in their kind, are not of the kind for the expression required. Glowing words from the speaker's heart to that of the hearers, would seem to call for corresponding words to the Great Mover of hearts. If the people have been affected, they will be attuned for such a sequence to the fervid speech, and all ready for the "Let us pray." Not, I grant, if it be, as some argue, that any joint act of devotion is impossible, except by means of language already known. But that which would also prohibit the use of any unfamiliar collects, such as often *are* used, is a notion only of the extremest liturgists, and is contrary to experience. Yet, even admitting it, a hearty, opportune prayer, would not be lost upon the hearers, though of course not just intended for their hearing. A devout listening to earnest pleadings with God to prosper the labors of His missionaries—to send forth more laborers into the harvest—to stir up His people to do their part in spreading the unsearchable riches of Christ at home and abroad—would not be without its effect. It might touch some as much as an eloquent speech. Earnestness begets sympathy, and then not the least, when solemnly uttering itself to heaven.

I was at an impressive missionary meeting on last Epiphany night in one of our churches, where nothing was wanting but that which I cannot help considering a capital want. The church was filled—the people were interested—the singing was by the "full voiced choice" of the congregation. The addresses were animating, honest, direct to the point, and not too long. Two of them were from our new missionary bishops, who, considering the sacrifices they have made for their work, and what they endure in carrying it on, might with especial grace cry "Men of Israel help." When in their zealous talk they urged upon the people the necessity of praying for, as well as giving to missions, how I wished they would set the example and call upon the congregation, drinking in their words, to join them in supplication, that the Lord would

awaken Zion in all her borders, to feel her responsibility for the salvation of the world. How inspiring it would have been, had one of them followed up the hymn, "Jesus shall reign," that made the church ring again, with a concluding and crowning whole-souled prayer. But no. A collect was read—that was all. I don't believe in it, Messrs. Editors, I do *not* believe in it—which, to be sure, is of no great consequence, only I feel like saying so in your paper, if you will let me—perhaps you will, now that you have got out of the old ruts, and the SPIRIT OF MISSIONS, is no longer "of Missions" without "the Spirit."

W. A. M.

EDITORIAL.

ENCOURAGING.

FROM the 3d to the 15th of January, 1867, nearly four hundred paying subscribers were added to our list.

The Rev. N. BADGER, of Louisville, Ky., has, within the past few weeks, sent us more than forty names, and the money with them. A commission was offered him for his services, which he declined, assuring us that his was a work of love—his contribution to the cause of Missions. Under date of December 21st, when his number of subscribers had reached thirty-four, he wrote, saying, "I get on slowly, for I have not yet begun to work personally in the heart of the city, among the wealthy; have been working in the north-west quarter, almost exclusively in St. John's congregation." What this good brother will do when he gets out of the corner, and into the heart of that goodly city, among the wealthy, we cannot undertake to predict; but that something very noteworthy will be done, we have not the slightest doubt. We advise those wealthy people (and their number is large) to subscribe at the first asking, though, declining to do so, they will be likely to have several other opportunities, but it is well that a good thing be done at once.

Our brother, on one occasion, walked five miles to get two subscribers, and he got them, of course, and got also a thorough wetting, and a severe cold, which was more than he was in search of. We are glad that he got the subscribers, and heartily sorry for all the rest.

That man means work for Christ and His Church, and will not be likely to stop or stagger at trifles. God bless him!

Another brother, the Rector of a church in Ohio, from which, for two years, we had not received a single dollar for Domestic Missions, recently sent us *seventy dollars* as the first installment for the present year, and forwarded, at the same time, the gratifying information that his proposed list of *fifty* subscribers to the SPIRIT OF MISSIONS was nearly complete.

Another faithful man, who knows well what Western missionary service is, and is now heartily engaged in it, sends twenty-four dollars and fifty cents, the amount of

the semi-annual collections at his stations for the use of the Domestic Committee, and writes as follows :

"Having for many years been in the habit of distributing at Christmas-tide, sundry little gifts among my relatives and friends, it has occurred to me on the present occasion to scatter a few copies of the SPIRIT OF MISSIONS as a two-fold effort towards advancing the interests of our great cause. I, therefore, ask you to apply nine dollars of my stipend towards furnishing six copies of this very interesting magazine for the year 1867, to the persons whose names and addresses are given below."

Several other *missionaries* have requested us to take the subscription price from *their own stipends* that our free-list may be diminished and the funds for the general work increased.

All this, it seems to us, is encouraging. We could fill many pages with the same sort of testimony to an increasing interest in our work in all parts of the country. The money does not come in quite plentifully enough to suit us—we may be a little hard to suit in this matter, though we hope we are not—and certainly not in sufficient amounts to leave the Committee without serious apprehension in regard to their engagements with more than two hundred good men, now serving faithfully in the Domestic field. But there are bright spots all round the sky. Tokens of an increased and extending interest in our work, though for the present they be but earnest words, spoken or written, or such words accompanied with small offerings, with expressed determination to make them larger in the future, are to be received with gratitude, and are so received by us. "First the blade, then the ear, then the full corn in the ear": first the kindling of the fire, then its bright flame, and then the productive warmth of Divine Love in human hearts. We cannot have all good things at once, nor all the good of any Divine inspiration at once. The mind of this Church is setting towards work, Missionary work, Christian work. We thank God, and take courage.

"MY KINGDOM IS NOT OF THIS WORLD." "LET BROTHERLY LOVE CONTINUE."
 "WHETHER ONE MEMBER SUFFER ALL THE MEMBERS SUFFER WITH IT, OR ONE MEMBER BE HONORED ALL THE MEMBERS REJOICE WITH IT."

HENDERSON, N. C., December 17, 1866.

REV. AND DEAR BROTHER: At a meeting of the Ravenscroft Convocation, held last week in Louisburg, N. C., on motion of the Rev. Dr. Ridley, the following Preamble and Resolutions were unanimously adopted :

"Whereas, The Board of Missions, through its Domestic Committee, has bestowed most bountifully of its means for the amelioration of the condition of the clergy in our impoverished country, contributing of the funds raised in the North for strictly missionary purposes, to alleviate the necessities of their brethren in the South, who, in most instances were Rectors of self-supporting parishes until the desolation of war rendered them incapable of self-support. And whereas, in thus doing, it has given a beautiful, sublime illustration of the "oneness" of the "body of Christ," showing

that we are "all members one of another," and that "if one member suffer all the members suffer with it." Therefore, be it

Resolved, That this Convocation takes occasion of this, its first meeting since its suspension, to make distinct and grateful recognition of the debt of divine love due the Domestic Committee for their free, generous, unsolicited benefactions in behalf of the clergy of North Carolina, and of the whole South.

Resolved, That this fraternal consideration has linked us indissolubly to our brethren in the North.

Resolved, That our most cordial co-operation in the great work of Domestic Missions is a debt which we will most cheerfully render, according to our ability.

Resolved, That this Preamble and these Resolutions be communicated, through our Secretary, to the Rev. Dr. Twing, Secretary and General Agent of the Domestic Committee, for publication in the SPIRIT OF MISSIONS."

JOSEPH W. MURPHY, *Secretary*.

INFORMATION AND ACTION.

THE following letter, recently received from Providence, R. I., tells its own story. The first part of this story admits, perhaps, of more than one interpretation and application. It may be that some of our good brethren in Providence can throw some light upon the matter. The second part explains itself most satisfactorily.

"REV. AND DEAR SIR: I learned of the publication of the SPIRIT OF MISSIONS for the first time last evening, and immediately determined to subscribe; hence, enclosed, please find \$1.50, and send one copy for one year.

Yours, with kindest wishes,

_____,"

MISSIONARY TRACTS

NUMBER FOUR.

The address of the Rev. G. J. GEER, D.D., delivered at the Delegate Meeting of the Board of Missions, held in Pittsburgh in October last, will be presented to our readers in the March number of the SPIRIT OF MISSIONS. What we think of this address will be stated at the same time.

See an editorial article relating to the "Department of THE YOUNG SOLDIERS OF CHRIST," on page 117, unavoidably crowded out of its proper place.



Department of the Young Soldiers of Christ.

DEAR CHILDREN OF THE CHURCH: In the January number of the *SPIRIT OF MISSIONS* we presented you with the "DEPARTMENT OF THE YOUNG SOLDIER OF CHRIST," and we have the best reasons in the world for knowing that many good people have read that number with more than usual interest, and have given their most cordial approval to our plan for engaging your services in the great and good work of Domestic Missions. At one time we thought of repeating in this number just what we said in the January number in explanation of this plan, in order that new subscribers—who are sending in their names faster than ever before, almost as fast as we can record them and count the money that comes along with them—might see what we proposed to do, and be moved to help us in doing it. But, as all our new subscribers wish to begin with the January number, it seems unnecessary to waste paper and ink and the work of the printers, to present to you, and to them afresh, what we said about the DOMESTIC MISSIONARY ARMY OF THE YOUNG SOLDIERS OF CHRIST in the first number of the year.

Many good people have taken to reading the back numbers of the *SPIRIT OF MISSIONS* late, and some of them write to us and request us to send them those that are five, seven, and even ten years old. This is one of the signs of the times, and, according to our thinking, is very significant. The Missionary Records of our Church,

though they are not as bright as they should have been, are yet, we believe, among her most valuable records.

Dear Children, if you do not quite understand this, you may ask your Rector, or superintendent, or teacher, to explain it to you. And now, in this connection, we have only to say to you that if the present be the first number of the *SPIRIT OF MISSIONS* that you have ever seen, you will please turn to the January number for this year, and read all you can find in it about the *DOMESTIC MISSIONARY ARMY OF THE YOUNG SOLDIERS OF CHRIST*, and as much of whatever else it contains as you please. Our book, which is to contain the names of the Young Soldiers, and the credits of their bounty-money, is now open, and several of its large pages are already filled. The beautifully engraved and printed cards are now ready, and we are daily called upon to fill out and forward to their destinations a goodly number of them. The prospects for raising the army of One Hundred Thousand are very cheering.

Send on your names and your money, Dear Children, as fast as you please, and offer up your prayers as fervently as you can, for the success of our missionary work.

IN MEMORIAM.

THE names of several children whom God has taken to the other and better world have been forwarded to us, to be recorded among those of the Young Soldiers of Christ, whom we are endeavoring to engage in a good work in this world. Their names will be recorded as requested, and will be written upon our beautiful cards, and the words "In Memoriam" will be written or printed under them, and the cards will be sent to parents, surviving brothers or sisters, or other friends of the departed, as may be desired. It is very beautiful thus to connect the names and memories of dear departed ones with the names and work of those who are still in the flesh, and are seeking a better, even an heavenly country.

"Angels, and living saints, and dead,
But one communion make;
All join in Christ, their vital Head,
And of His love partake."

"STORY OF A STAMP."

WE are certain that the Young Soldiers and all who read it will be more and more pleased with this story as it progresses. We smiled considerably, almost aloud, when we read, in manuscript, the chapters presented in this number. "CHARLIE," we think, promises to be quite a character. We like the way in which he hunted up his "little five cents," his "little stamp." He does not seem to think very much of the "heeden" just now, and connects us in his own little mind, with the Indians, of whose cruelties he has very likely heard, and is, perhaps, a little too fond of "c'any," as he calls the sweet article, which many older children than he sometimes use more of than is good

for them. We intend to stand by CHARLIE and defend him till he does some worse thing than he has yet done.

It will give us great pleasure to hear from the Young Soldiers. We wish they would write to us and tell us what they think of their Department of the SPIRIT OF MISSIONS, and of the work in which we ask their assistance, and of the story that we are having written and printed for their pleasure and instruction.

We cannot promise to answer their letters, as we have a great deal of work on our hands; but if they are carefully written and contain good thoughts or suggestions, we may print some of them in this, their own department of our magazine. We do not make any promises about this matter, but we shall be glad to have all the Young Soldiers write to us.

The Story of a "Stamp."

CHAPTER III.

"I lost myself in dreams." It may seem funny to my readers that a "stamp" should dream dreams. But it's a fact, just "as true as I live, and breathe, and draw my breath," whenever I go to sleep, I dream. I was telling you in my last chapter that after Master CHARLIE fell asleep, and dropped me from his hand upon the floor, his mother picked me up, smoothed out my wrinkles—this was a great relief and comfort to me—and laid me away upon a bracket near the sofa, where I soon went to sleep, and "lost myself in dreams." I dreamed that—but I mustn't stop to tell all my dreams. The last part of this dream was indefinitely topsy-turvy and decidedly noisy in character, suggestive of revolutions, and battles, and earthquakes, and thunder-storms—

"Where's my 'ittle five cents?" It was CHARLIE, in his night-gown, in the gray dawn of the morning, in a tearing hurry, and in an anxious frame of mind. He overturned two or three chairs, he dragged the sofa out of its corner, he pulled up the window curtains with a rattling of the fixtures, he pushed things over and about in a general and promiscuous way, all the time saying to himself, in a worried and sorrowful way, "Where's my 'ittle five cents? I los' my 'ittle stamp!"

I couldn't but smile to see the bustle he made, as he hurried from place to place, now standing tip-toe to look over the table, now on his hands and knees to look under the sofa, treading on the skirts of his long night-gown, till he stumbled and almost fell, and then gathering them into a bunch under one arm, to leave his plump little legs free play. But, although inclined to smile at his appearance, and at his rather reckless way of getting about while he hunted for his "'ittle stamp," I was really sorry for him, and, if I had had the gift of speech, would have called him toward my resting-place. Before long, however, by climbing upon a chair, he placed his little nose on a level with my bracket, and in a moment his fat hand enclosed me. "Away we went, out of the parlor, and then, thump, thump, one step at a time, the little bare feet climbed their way up stairs to the nursery; in the twinkling of a very small eye we were in the crib, and under the bed-clothes.

This was Sunday morning. NED and FANNY were hurried up to a hasty breakfast, and then off to Sunday-school; but CHARLIE and I were left in our crib. My little master was too young yet for even the infant class. He had been there once or twice—as I overheard nurse say in talking to the chamber-maid—but he had quarreled with another "tot" about a picture-card, and pulled his hair, and so had made so much disturbance that the teacher had advised his staying at home till he was older.

I am afraid you will think that Master CHARLIE was one of the naughty boys, willing as he was to cheat the "heeden" by going slyly alone to the "can'y store," and ready to pull hair with a brother Christian, and make trouble in the Sunday-school. But no: he was only a boy, and a little boy at that. Candy was very sweet to him. Picture-cards were very pretty. He hadn't learned that good deeds are sweeter than gum-drops, and that the prettiest picture in the world is a little child bending for the Saviour's blessing. I am an old stamp now, worn at the edges, and not as clean as I wish I were, and I have seen and known a great many boys and men, and I'm sorry to say that I've had reason to suspect that not a few grown-up people, who have been told all about the heathen, at home and abroad, and know their duty as Christians, love some kind of "can'y"—some sweet thing of their own choice—too well to give it up; they contrive in some way to get "round 'e corner" and out of sight when their money is asked for. It won't do for some of the older folks who may happen to read my story to call CHARLIE a very naughty boy.

Mrs. CHEERYBLE had one of her sick-headaches that Sunday, and did not go to church. CHARLIE staid at home with her. Fond as he was of play, hearty, noisy play, he loved mamma too well to be a trouble to her when she had what he called a "heg-gel," and so he amused himself quietly with blocks and picture-books, or was content to stay up stairs with Nursey while his Mother slept. I think that if Mamma had not been sick, he would have hardly been persuaded to give me up as he did, when Mrs. CHEERYBLE desired me to be laid away in her drawer until Monday morning.

CHAPTER IV.

WHAT changes and chances I've met with since I spent that quiet Sunday among the laces of Mrs. CHEERYBLE's dressing-table drawer! As I glance back upon the strange course of my wandering life, and recall its varied experiences, I—I bethink me of one thing, at least, which is, that I must study brevity of speech, or my readers will tire of my story.

Monday morning. The CHEERYBLE breakfast-table.

MR. CHEERYBLE.—Well, children, how are you going to spend your pocket-money this week? I hope ST. JAMES got his share from you two, NED and FANNY.

FANNY.—I know what you mean, Father. St. James' is our church, and you mean that some of our money ought to have been given at Sunday-school. Isn't that it?

MR. CHEERYBLE.—Ah, my daughter, you inherit your Mother's beauty and your Father's wit. And did ST. JAMES ask for some of your spending-money?

NED.—Well, Father, if ST. JAMES is rather stout and fat, and very jolly, and can tell stories, and make a feller laugh one minute and cry the next, then we had him at our chapel this morning.

FANNY.—NED, how can you talk so?

MR. CHEERYBLE.—I am the one to be scolded, I think. Perhaps I had better not have spoken so irreverently. But who was this remarkable speaker that seems to have had such influence over our Ned?

FANNY.—I'm not sure that I've got the name right, but the Superintendent called him Dr. THING, I thought, or SING, or STRING,—something like that.

MRS. CHEERYBLE.—It's Dr. TWING, my dear. You know he is somewhat stout, and an interesting speaker.

MR. CHEERYBLE.—Yes, 'twas "The Great Cause" himself, I presume. And what did he say?

NED.—Can't tell what he *said*, but I know what he *did*. He got all my money!

FANNY.—Mine, too, Father. He told us about some Indian boys and girls, off in Minnesota, and I don't know how it was exactly, but he talked in such a way that—well, all our class gave every cent they had.

NED.—Our fellers gave a dollar and twenty-seven cents!

MR. CHEERYBLE.—Well, really! You must have had an exciting time. But I don't wonder at Dr. TWING's success. He is a regular domestic pickpocket; makes us old "fellers" open our pocket-books, and our check-books, too. Wonder why he didn't preach for us this morning.

NED.—He said he was going over to Brooklyn, or somewhere that way, to talk to an afternoon Sunday-school.

MRS. CHEERYBLE.—Well, children, are you sorry you gave all your money for those Indian boys?

FANNY.—NED said, coming home, "Good-bye, skate-straps," part sorry, and part as if he'd made up his mind to it. No, Mamma, we're not sorry; but I guess it isn't very wicked to wish that this Dr. THING won't come too often.

CHARLIE.—Doctor SING get all you' money? He Injun man?

MR. CHEERYBLE.—Ha! ha! CHARLIE! You've got things mixed up a little. You think the Doctor is a kind of "Big Indian," hey? Where's *your* money, my boy?

CHARLIE.—In 'y pottet. Me'n Nursey goin' out to can'y store, bimeby.

"In 'y pottet" sure enough I was, all crowded in with some rough jack-stones, and a tin horse, and a return-ball, and lots of other things. Nursey offered to keep me for the little fellow; but no, he would be his own banker, and into the "pottet" I went—and there I must stay, I suppose, until next month.

MISSIONARY CORRESPONDENCE.

LOUISIANA.

Covington, &c.—REV. ROBERT CLUTE.

REV. AND DEAR SIR: As my missionary year is about to close, I send you a summary of my labors for that period. I have officiated at Covington regularly every Sunday morning; from February 15th, with a few exceptions, every other Sunday evening at Lewisburg; and I have also officiated at Mandeville and Webbers. Before February 15th, I held services at Lewisburg, and two or three times at Covington. Two adults and nine children have been baptized; two marriages solemnized; four Communicants added; three burial services performed. The congregation at Covington having been

without a pastor for five or six years, and the parish records but lately found, I have been obliged to begin *de novo*, and build up a congregation. At Lewisburg and Mandeville the Church has never been represented, except on two or three occasions, in former years, by myself. By God's blessing we have now a permanent congregation at each place. At Covington the Presbyterian Communion has become reduced to one member; the Methodists who were formerly the popular and ruling denomination, have become so indifferent as to neglect divine service, and their late preacher has retired disheartened. The Roman Catholics have their services regularly, but, with their priests, seem to be liberally disposed towards the Church. In

brief, besides the Church people, both Methodists and Romanists attend my services, and the Church has made a good impression on those who are not committed to any creed. Two of the most active men in my vestry are a Jew and a Lutheran. The former having returned from New Orleans, a few weeks since, where he had attended the services of the synagogue, said to me, "Why! your prayers and ours are very much alike. Leave out the Trinity and our churches are the same." I have very many candidates for confirmation, probably from fifteen to twenty or more at Covington. I had ten at Mandeville and Lewisburg, but all but two have removed to the city. My congregations at these villages will be small during the winter, but when the people return to the Lake shore, in the summer, they will again become large. I have secured a three-acre lot for a church edifice, so located that it will be convenient to Mandeville, Lewisburg and the piney woods people. I hope to raise a few hundred dollars to erect a building to seat one hundred and fifty persons by spring. At Covington there are the brightest prospects of success. When our Bishop visits us and confirms the candidates, our communion list will be increased one-half, if not doubled. Sickness for the past two months, the loss of a child, several hours a day given to teaching to eke out a living, have occupied much valuable time which, under God, I believe would have increased the fruits of my labors. Though my works have by no means come up to my desires, yet I am surprised at what has been done when I consider the circumstances under which I have labored. Though I am content with the results and prospects thus far, yet I am probably too desirous of accomplishing too much at once. We must not look for mushroom growth, but wait like the husbandman for God's time to bring forth the harvest of that grain which is useful and beneficial to the Church. I feel as if I could stretch forth my arms and bring all the world to the knowledge and obedience of Christ; and it seems as if my life and energies were wasted in laboring to add to Christ's kingdom by units. But it may be God's way of evangelizing the world. This is my comfort. I earnestly desire that you will continue this mission, for the stipend is comparatively nothing compared with the results. I have written to a member of the Standing Committee of Louisiana, to recommend my re-appointment. If the stipend, four hundred dollars,

formerly given to Rev. Mr. ROTTENSTEIN, could be given me, I could effect more; for I am compelled at times to purchase Sunday-school and parochial books to further the instructions of the children, and information concerning the Church among the people. Our three Sunday-schools have numbered between seventy-five and one hundred pupils. I have also been preaching and baptizing among the freedmen, but as you appear to have two organizations, I suppose that work properly belongs to the Episcopal Freedman's Commission. I have never received any instructions from you as to the nature of a report, nor have I seen a copy of the SPIRIT OF MISSIONS for the past five years. Hence, I have written an off-hand report from which you may select what you may think proper for publication. Please send me the SPIRIT OF MISSIONS. I will remit the subscription when I learn the amount. My missionary horse is in good condition. Hard times have almost compelled me, on one or two occasions, to sell him for bread. If you can advance me one hundred dollars on the next years' stipend, it will relieve me very much, as I have incurred a debt to nearly half that amount for provisions. Sickness has added much to my expenses. I have a family of eight.

IOWA.

Lyons.—REV. HENRY ADAMS.

I herewith send a report of the state of Grace Church in this place, where I am located, and acting as your missionary. I am sorry that I have no more to report, but hope, by Divine aid, to be able to send a better account hereafter. I am sensible here of what has been manifest in all my experience at the West, the great absorption of the minds of the people on the subject of earthly gain. There are but few persons here who feel that they have made their fortunes, and they are here to make them. This forbids the kind of rest in the minds of men which you see in some measure at the East. There is an alertness in men here almost only on one subject—and the grand inquiry is for the openings for wealth. True, there is manifested at times a disposition to unbend the mind, but this must be done rapidly, and therefore the more exciting the relaxation the better. Accordingly men have but very little enthusiasm in religion. There is nothing left for that. Their enthusiasm runs in other channels. It is seldom that a layman is found who enters strongly

into the work of religion. Even females are seldom steady in their efforts to promote the kingdom of Christ. In the five religious organizations in this place of four thousand people, I have scarcely heard of a lay-person that exhibits enthusiasm and earnestness in religion. I do not say these things in any peevish spirit, but merely to show how the current runs at the West, and to exhibit the difficulties which we are obliged to meet. It cannot be denied that the men of the West have come here, not to obtain salvation, but to make their fortunes. If religion had been the chief thing, they would have remained where the privileges of religion were the greatest, but they have left great privileges of this character to go where they are comparatively little. The difficulty I refer to is seen the farther you go West. The more worldly a man is, the greater is the distance which he is willing to leave between himself and the churches and the ministries of God. This subject is not one to create apathy in our minds. It should awaken us and create the determination that our fellow beings shall not escape from Christian influences. The leading western people are drawn from the families of the East, and are those in whom their eastern friends must feel an interest. The East must not say of us, as it has sometimes said, "The West is growing rich, and is able to take care of herself, and she must do it." True, the West is growing rich. Her gains during the years past have been enormous, but let the East be careful not to fancy that they have nothing more to do for us. Let it be remembered that the people of the West, by their emigration, have been losing in a measure their sense of the value of the privileges which they left at their eastern homes, and even, though not heathens, there has been a great moral and spiritual loss among all the people, and for this reason we must still consider the West as missionary ground, though the people may be able to take care of themselves. Where the writer resides the Church is strictly able to take care of herself, but she is not ready as yet; and so it is with the other Protestant organizations here.

TEXAS.

Owensville.—REV. R. S. SEELY.

Our mission is emphatically a new one. We have, as the backwoodsmen say, "to take things from stump"—to cut down the trees, dig up the stumps, and to clear off

the land for cultivation. And much of the soil here in Texas is very rough. We must be very patient, and not despair, for the soil, although at first rough, yet when once cleared, it is fine.

And, as is the soil, such also is the character of the people. A brave, warlike, and hardy race; physically and intellectually strong. Just such a people as, when once brought under cultivation of the Gospel of Jesus Christ, will sustain a high degree of culture, and become an impregnable bulwark to error and schism.

This is the kind of people amongst whom we should especially labor to introduce the Christian Church. I say introduce it, for although they have some confused notions of the Christian Church, yet they cannot, in the strict sense of the word, be called Christians.

This, then, is the character of the people amongst whom we are laboring, and this is the kind of soil which we have to cultivate. We should dig deep then, and lay our foundations sure. No superficial culture, tinsel ornaments, or gaudy show, or parade will satisfy a people of this kind. They want the real, substantial food of the Gospel of Jesus Christ, in all its strength, purity, and simplicity, the bread and meat of full grown men. That sickly sentimentalism, which has so long deceived the people, has "played out;" we want now something more real, more substantial. We want the truth—the naked, pure, undefiled Word of God, in all its native beauty and strength. Nothing else will satisfy here in Texas.

We have not time, means, or even the disposition to follow out the ten thousand metaphysical arguments that may be offered for or against *free moral agency*, the *truth of Revelation*, the existence of a *visible Church*, &c., &c., &c. We take these all for granted, and go to work on the assumption that we have something to do, and that the Church will sustain us in our labor, that the Church has here a great and glorious work to perform, and that she must not shrink from the awful responsibility which now devolves upon her.

There is here a great and effectual door open for the preaching of the Gospel, and this is now apparently just the fit season for sowing the seed of Divine grace in this soil. Will our brethren aid us, then, in the dissemination of the true principles of the Gospel of Jesus Christ in this new and uncultivated section of the country? Our means are gone. The war has swept away

the last visible vestige of our possessions, and we are afraid of becoming burdensome to the Church.

But unto whom shall we look, if not unto those of the same household of faith? Those who have the means may now show their faith by their works. By contributing liberally to the wants of their brethren, they can now show their love to Christ and to His Church.

I entered upon the duties of this mission on the 1st of October, since which time I have officiated on two Sundays in the month at this place, in the court-house; on one Sunday in the month at Wheelock, a small town, about sixteen miles below this; and one Sunday in the month at Sterling, which is about thirteen miles from this place.

The towns in this county are all quite small. We expect, however, when the railroad passes through, that there will be an increase of business, and consequently of population.

My situation here is such as requires me to make quarterly payments, and consequently I shall be compelled to make quarterly reports, and need quarterly returns, as I have a large family to support, and am obliged to depend upon the aid of the Church.

VIRGINIA.

Halifax Co.—REV. JOHN H. CLARK.

REV. AND DEAR SIR: Although having but little to report, yet I will give you an account of what I have been doing for the last quarter.

My labors have been constant and active, and my congregations are steadily improving in numbers and in seriousness. My congregation of freedmen is large, and full of interest. You would be greatly interested to see how soon they take part in the service, and the warmth and intelligence with which they respond. While I am anxious to create no undue expectations, yet I feel no doubt but that under God's blessing, from the one hundred children who already attend my preaching and Sunday-school, I will, besides training many Christians for the ordinary duties of the household and farm, also train some for the blessed and glorious work of carrying the Gospel to Africa. You have only to see how rapidly many of these poor freedmen toil, young and old, to improve intellectually and religiously, to satisfy you that there is no want either of intellect or application among them. Their

improvement is very striking, and with their increase of learning, and their advancement in knowledge, their application also increases. So far from being satisfied with their first and shallow draughts of knowledge, their thirst for more seems to increase with every acquisition they make. You see their minds and characters going through precisely the same process, under the influence and reception of Christian truth and education, which is gone through by all other persons who have been deprived of early and regular opportunities of improvement. You will see how, by the transforming power which Christian truth has over the mind and character of these poor people, so long cast away from all Christian and good intellectual influence, abundant evidence that God hath made of one blood all nations of men for to dwell on all the face of the earth. And if Christians will only do their duty, and go forward in the command of God, and in the footsteps of our Saviour, the time for Ethiopia to stretch out her hands to God has come. You will see of what blood these people are made, and how utterly absurd is the belief or opinion that they cannot, in due time and by proper instruction, be taught not only to discharge all the duties, and rightly use all the privileges of good and useful citizens, but what is much more difficult, and less frequently done—even in the last centuries in Christendom—that they can be made good members of the household of faith, and accepted followers of Christ. And if a man can be made a true Christian and an inheritor of the kingdom of heaven, and an heir of Christ's promises and fellowship, I should like to know what inferior right or duty, or privilege he is incapable of receiving and exercising.

Besides my congregation of freedmen, I have a small congregation of white persons to whom I minister on week days. There is much in this congregation to interest me. Some of them are very poor, and if I only had some school and prayer books and tracts to distribute among them, there would thereby be at once a large field of usefulness opened to me. It being known that I had books for the freedmen, I have been applied to for some for the use of white children, but these having been given to me for a specific purpose, I cannot divert them from this. Yet it has been a hard work on my part to refuse them. Can you not obtain me some books for these poor white people? You will be doing a good work if you will.

NORTH CAROLINA.

Newbern.—REV. H. A. SKINNER.

The mission to the negroes in this city is in a very prosperous condition, notwithstanding many adverse influences. As I think was intimated in my last report to the SPIRIT OF MISSIONS, services are no longer held in the old Baptist church, which was loaned so freely for a time; but are now held in the new school building, which, by folding back the partition, can be converted, in a few minutes, into a neat chapel, with nave and recess chancel, amply lighted and comfortably heated, whilst the school-benches afford seats for a congregation of two hundred and fifty or three hundred, and upon a pinch, fifty more might be comfortably seated. This building is opened every Sunday twice for worship, morning and night, and in the afternoon for Sunday-school. The children of the daily school being required to attend church on Sunday morning, there is always a good congregation then, without any other attendance. But the adults generally attend both services in respectable numbers, and on several occasions they have made quite a crowd.

The reverence and interest of all are very marked and striking, and a sufficient proportion of them use Prayer Books to produce a full and hearty response, which should put to the blush many intelligent white congregations of Church people. The number of Communicants is about twenty, who are a part of the old negro congregation existing here before the war, with the exception of several who were confirmed a year ago. Owing to bad health and absence, our Bishop has not visited us since then; but quite a number of candidates are awaiting him. I find the weekly Bible-class, which meets from house to house, a valuable help in carrying on this work. It is well attended, and promises shortly to exceed the capacities of most of their houses, compelling me soon to assemble them in the school house. Prayer, singing, and reading and expounding the Scriptures, comprise the exercises of the Bible-class meeting. I have encouraged them to ask questions or mention difficulties and doubts, but they prefer to listen with silent and respectful attention. By the addition of a neat altar and lectern, with cushions and covers furnished by the careful hands of the women, the services are conducted in the school-house with proper decorum, and rendered more impressive to the impressible minds of the worshippers.

On Sunday last the Communion was celebrated there for the first time. The Rector of the parish, Rev. E. M. Forbes—as his custom is—came from his own service in time to participate, and consecrated the elements. Many of the school children, and almost all of the adults, chose to remain during the celebration, and all behaved with great propriety, whilst the manner of the Communicants was exceedingly devout and gratifying.

The number of catechumens belonging to the mission is about two hundred, and the attendance at Sunday-school is something more than half that number. They are taught almost entirely by negro teachers—men and women—under my own superintendence, who seem interested and anxious to make themselves useful.

Last Sunday the attendance at school was unusually full. At the close, "Softly now the light of day" was sung to "Wilmott," and better than you usually hear it. It was thoroughly congregational, every mouth present, I have no doubt, joining in, whilst several good tenors, a rich bass, and a full, sweet contralto, were furnished by the teachers; and many of the children's voices sounded out pure and clear. It was so inspiring, that, in spite of a hoarseness, I joined in immediately, and took a leading part throughout. But I am consuming too much time and paper in narrating incidents of minor importance, and must reserve some interesting facts for another communication.

SOUTH CAROLINA.

Middle St. John.—REV. P. F. STEVENS.

I close my report at this date, because I expect to be absent from the parish during the remainder of the month. Since my last report, by the blessing of God, I have completed one church for the colored people—"Nazareth"—the Bishop having given me \$200, and the St. John's Convocation \$30. I now have thirty-five Communicants in this congregation, with several candidates for Baptism and Confirmation. Upon the completion of the building there was considerable opposition, on the ground of its being an Episcopal Church, and I am sorry to say the opposition was in great measure stirred up by a Baptist minister in the neighborhood; but I am grateful to God to be able to say that we have in great measure overcome the opposition, and are slowly gaining the confidence of the people. Several colored men of sterling character—character tried by the times—

have contributed much to this end, by their attachment to the Church and labors in its cause. *

I have organized a second church in my parish, and could I secure the funds to erect a building, the congregation would grow more rapidly than this of Nazareth. This second church is called "Immanuel," and I have there thirty-two Communicants. We need \$200 to put up our building, and will be greatly hindered until we can secure it, for we must now meet on a private plantation, and this fact keeps away many who would come to a public place of worship.

My principal labors are at these two points, having services at each once every fortnight. At two other points I preach once a month, and have a number of Communicants. At another point I give a week service once a month, to a few brethren of a neighboring parish, now vacant; and at yet another point, I alternate with Brother R. P. JOHNSON in a monthly service to a few whites and a very large colored congregation.

I have lately received quite a generous contribution of Bibles and Testaments from the American Bible Society. I now need Prayer Books. Up to this time I have made efforts, but in vain, to obtain them. They would aid me very materially in my work. I also need certificates of Baptism and Marriage.

Please deduct from this quarter's salary \$33.21 for Domestic Missions.

KENTUCKY.

Georgetown Mission—REV. J. W. VENABLE.

Since my last report, (July 1st,) our little band of Communicants has been still further weakened by removal; but new friends of the Church are coming forward and showing their interest by word and deed. I have already spoken of two adjoining lots, as having been purchased by the efforts of the ladies, at a cost of about eight hundred dollars. I mention this again in connection with other particulars. A frame building upon one of the lots rents for one hundred and twenty dollars per annum, and with some alterations can be transformed into a parsonage. A fine stone-quarry on the church lot will afford most of the material required for building purposes. The foundation and basement of a modest gothic church, of stone, is completed. During the winter the carpenter's work will be going on, and

next spring, by God's blessing, the building of the walls will follow. Two devoted Churchmen, men of small means but large hearts, who literally earn their bread by the sweat of the brow, have pledged themselves to give *fifteen hundred dollars*, in labor, towards the building of the church. And now, after their own daily task is done, they may be found nearly every night in the week, working until a late hour for the church of their love. Such zeal and devotion to the cause is worthy of imitation. For twelve years they have waited for the establishment of the Church here, and I trust their patience and noble self-sacrifice will soon be rewarded. The ladies of the mission held a fair recently for the purpose of buying lumber for the church edifice, and realized about three hundred dollars above expenses. The Sunday-school is doing very well. Our regular services are still held in the Court-House, with varying attendance, the congregations sometimes being very large. We have to encounter much prejudice and ill-will from certain parties who are opposed to the establishment of the Church in their midst, but we endeavor to "speak the truth in love," and not to return railing for railing. Our trust is in God, who can make even the wrath of man to praise Him.

NEW HAMPSHIRE.

Pittsfield—REV. D. F. SMITH.

I enclose my report of work done for the past year. The meagerness of the report I trust will not be taken as indicating the amount of labor performed. The position I hold now is a very difficult one, with every drawback and discouragement, and, in all human probability, only years of continued labor will accomplish the building up of a strong parish. There is a growth, sure but very slow, and it is only by looking back over the year that it can be perceived. We have in the community New England's curse, a little learning, producing a conceit of knowledge which is worse for the Church to deal with than absolute ignorance or the highest intelligence and attainment, and thus the growth must be slow. Any new religious theory, however absurd, will gain a hundred converts while the Church gains two; but then our two are worth having. No family has left the Church since the services were first established. Several have moved to other places, carrying with them strong Church principles. Several

families have been gained to the Church the past year. On the 25th of October last our church was consecrated, the balance of the debt having been paid with funds secured by me from many Churchmen in Boston and vicinity. We have now all the outward appliances necessary for our growth. Time, work, and God's blessing will render them successful.

NEBRASKA.

Omaha.—REV. SAMUEL GOODALE.

The nature of my missionary appointment is such that a report of services must necessarily be barren in point of statistics. I have generally officiated in places where our Church was unknown, and among a very unsettled population, and can hardly hope to see immediate fruit from my labors in building up the Church. During my connection with the society—some nine months—I must have travelled more than three thousand miles in doing missionary work.

Since my transfer from Peru, last June, my regular appointments have been principally at Columbus, which place I have spoken of fully in a former report. I have also frequently officiated at Brownell Hall, and at such other points as the Bishop has directed. On my last trip, after spending Sunday at Columbus, I went west, by the Union Pacific Railroad, to North Platte. This place is three hundred miles west of Omaha, and is expected to be a place of rapid growth, probably the most important and largest town between Omaha and the Mountains.

It was surprising to find a town of three days old containing a population of some five hundred souls and a hotel which could board and lodge one hundred and fifty people. Three days before my visit, there was not a piece of lumber on the town-site, and yet I saw many buildings up and occupied. You can hardly imagine the spirit of enterprise which is moving along on the line of this railroad for worldly purposes. I hope the Christian and Church spirit may be as lively and potent for spiritual purposes.

Of course there was no minister of any kind, and no place for services. Next Spring our appointments must, if possible, be established at this point, also at Grand Isle, and probably at North Bend.

It is to be observed, however, that this is a new region of country, and that our services are carried to a people that have no great desire for any kind of religious

services, and who have neither the inclination nor ability to give much for their encouragement and support.

I have generally officiated on every Sunday in two services; have attended three funerals, and administered the Holy Communion three times.

OREGON.

Astoria.—REV. T. A. HYLAND.

During the past six months the members of Grace Church, Astoria, have not been idle. They have enclosed their church building, at a cost of \$1,500. They still need about \$1,000 more before it will be ready for use. They will probably raise this amount in the course of another year. Too much cannot be said in praise of their untiring perseverance. I am also happy to be able to report an increase of four Communicants. These were added at a recent Confirmation. We now number fourteen in all. We usually have an attendance at our services of about sixty persons. They seem to be more interested in the services than formerly, and they are improving very much in the responses. Our Sunday-school is also well attended; it numbers about fifty scholars, with six teachers.

Our much respected Bishop made us a visit in September, and he expressed himself much pleased with the state of things in the parish.

I hope these remarks will not sound egotistical. I do not intend that they should. I am sure the Committee are as anxious to see the bright side of the missionary work as the dark, and I have no doubt, a great deal more so. We have our share of the dark side, as well as others; but we have heretofore presented it so frequently that we fear our readers have almost become pur-blind. So we judge, for we have not received a single dollar by our appeals, excepting \$25, in value, from the excellent wife of our Bishop. We have a good deal yet to accomplish, but should our health and the blessing of God be continued, we will yet complete the work we have in hand.

WISCONSIN.

Platteville.—REV. S. W. FRISBIE.

In accordance with the rules of the Committee, I send you my quarterly report. It is just six months since I took the parish. As I have already mentioned, my people all take a lively interest in the

growth and well-being of the parish. There have been eight baptisms since November 1st. One of these was a lady, much loved by all who knew her, although she had lived all her life without a confession of Christ. She was taken ill during the Fall, and by means of great suffering, God led her to Himself. She herself requested Baptism, which I administered at the same time to her child. Four days after, God released her from pain, which had throughout been borne without a murmur.

On Thanksgiving day the sermon was partly on Domestic Missions, and the collection taken up for that purpose was \$14.40. I understand that you wish the amount simply stated, instead of being forwarded, and then you will deduct it from my next remittance. If I am wrong, please let me know. The Church has been insured for \$6,000 (not half its value) for two years; the windows have been protected with wire; and \$107 have been raised for a parsonage lot. The collections have amounted to about \$75, of which some is for the Bishop's salary, some for missions, and the Communion alms for the poor.

On one Sunday I held services at Shullsburg, about twenty-five miles distant. There are very few Church-members at that place; but they are all anxious for regular services. They have subscribed \$300 for the support of a clergyman. We held services in the court-house.

I have formed two classes, one for Baptism, and one for Confirmation, and hope we shall have the Bishop with us some time during Lent. We have on our Sunday-school list about two hundred names, though no more than half that number are regular attendants. We expect to have our Christmas-tree on St. Stephen's Day, in a hall in the village.

Your Advent Appeal has done good here, as I trust it has in every parish.

FLORIDA.

Monticello—REV. W. E. EPPES.

The illness of our beloved Bishop has made it necessary for me frequently to visit Tallahassee. On the 6th of November, at 11 o'clock, after some seven months, of suffering, he fell asleep. His body was borne to the church that night, and in the presence of a large concourse of citizens, the solemn burial service was read up to the commitment. Immediately after he was taken to Statesburg, South Carolina (where the remains of his kindred lie) and there his dust was deposited to await the general resurrection. He was a quiet man, brave and true, and of kindly heart. Staunch in his attachment to the Church, he clung to her in her period of trial, gave no uncertain sound from his trumpet, and died as he had lived, believing that to the contrite sinner, "*Christ is all in all.*" We are now, in very deed, a scattered flock, without a shepherd.

EDITORIAL.

A SUGGESTION.

ALMOST every one of the many letters we have received of late contains emphatic expressions of approval and encouragement in regard to the "DOMESTIC MISSIONARY ARMY OF THE YOUNG SOLDIERS OF CHRIST." In many and widely distant parts of our country, Rectors of parishes, superintendents of Sunday-schools, teachers, and others, are now working to procure recruits for this Army. The number of earnest helpers in this good work is rapidly increasing.

In their letters to us, several of our friends have suggested that we print and circulate in a separate form what we said of this Army and its purposes in the January number of the *SPIRIT OF MISSIONS*. The reason assigned for this suggestion is, that there are multitudes of children, both of smaller and larger growth, who do not see

our magazine, though now more extensively circulated than ever, many of whom would be likely to become interested in it, or at least in the "DEPARTMENT OF THE YOUNG SOLDIER OF CHRIST," if they could have the opportunity of obtaining definite information as to what is proposed to be accomplished thereby. We have yielded to the force of this suggestion of our friends, and shall be able in the course of a week to supply, in any number that may be desired, copies of our new Department as it appeared in the January number of the SPIRIT OF MISSIONS, with a blank page or two appended, which may serve to facilitate the process of procuring names. Perhaps a number of copies equal to the number of teachers in a Sunday-school will be sufficient, teachers taking pains to explain the matter fully to their pupils. We will send, postage prepaid, to any address, six copies for twenty-five cents, twelve copies for fifty cents, twenty-five copies for one dollar, and so on.

If any of our friends are of the opinion that the work is ours more than theirs, and that, for their interest in it, they are entitled to receive copies without any charge, we will, without a word of argument, or a thought that our opinion is entitled to any more consideration than theirs, forward as many copies as they desire, on the receipt of their orders, and trust our gracious Lord and His people to help us on in the work in some other way.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from December 11th, 1866, to January 10th, 1867, inclusive:—

Maine.

Bangor—St. John's.....	\$40 00	
Brunswick—St. Paul's, advent.....	16 30	\$56 30

New Hampshire.

Charleston—St. Luke's, of which from S. S. \$9.48.....	32 16	
Claremont—Trinity, Christmas off'g....	36 00	
Dover—St. Thomas'.....	28 16	
Hopkinton—St. Andrew's.....	16 97	
Pittsfield—St. Stephen's.....	5 87	
Portsmouth—St. John's.....	61 00	180 16

Vermont.

Burlington—Rev. T. A. Hopkin's, annual subscription.....	30 00	
" Vt. Epis. Institute.....	61 00	
Middlebury—St. Stephen's.....	12 45	
Norwich—St. Barnabas'.....	1 25	
Poultney—St. John's.....	9 00	
Wells—St. Paul's.....	3 50	107 20

Massachusetts.

Boston—Church of the Advent, of which for So. churches, \$9.....	173 18	
Dorchester—St. Mary's.....	184 00	
East Medway—St. Clement's.....	8 50	
Millville—St. John's.....	15 50	
New Bedford—Of which for St. James' Church, Nevada City, \$20; for Nashotah, \$3.....	89 00	
A Lady.....	2 00	472 18

Rhode Island.

Greenville—St. Thomas' Church.....	7 00	
Manton—St. Peter's.....	4 00	
Providence—St. Andrew's, for Bishop Randall.....	30 00	
" St. John's, advt., for Dom. Missions.....	195 00	

Providence—St. John's, morning S. S., quarter pledge for Bp. Lee, Iowa.....	125 00	861 00
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Connecticut.

Bantam—St. Paul's.....	4 30	
Cheshire—St. Peter's.....	20 00	
Darien—St. Luke's.....	4 45	
Derby—Mrs. N. F. S., for Bps. Clark-son, Randall and Vail, \$100 each.....	300 00	
East Haven—Christ.....	6 00	
East Haddam—St. Stephen's.....	19 35	
Guilford—Christ.....	15 00	
Glastenbury—St. James'.....	15 00	
Hartford—Trinity.....	23 15	
Litchfield—St. Michael's.....	30 00	
Marbledale—St. Andrew's.....	22 27	
Monroe—St. Peter's.....	7 30	
Milton—Trinity.....	5 61	
Newtown—Holy Trinity.....	55 27	
New Britain—St. Mark's.....	25 00	
Newtown—Trinity.....	25 96	
North Guilford—St. John's, a member	10 00	
New London—St. James', in memorial, toward the support of a missionary in Nebraska, half-yearly payment.....	200 00	
New Milford—St. John's.....	47 00	
Northford—St. Andrew's.....	5 50	
North Haven—St. John's.....	13 00	
North Branford—Zion.....	5 00	
Roxbury—Christ.....	7 06	
Southport—Trinity, of which for Bp. Whipple, \$5.....	62 58	
Wallingford—St. Paul's.....	32 50	
Watertown—Christ.....	36 83	
Washington—St. John's.....	10 58	
Waterbury—St. John's, Advent.....	253 00	

Waterbury—St. John's "Busy Bees," for Faribault	525 00
Weston—Emmanuel, of which from S. S. \$5.....	15 00 1811 77

New York.

Albany—St. Paul's.....	255 46
Annanville—St. Stephen's S. S., for Rev. Dr. Breck.....	25 30
Ballston Spa—Christ.....	37 00
Brookhaven—Caroline Church.....	6 00
Brooklyn—"E. O.".....	3 00
" St. Andrew's.....	33 80
" (E. D.)—St. Paul's.....	43 25
" St. Mary's.....	165 00
" St. Luke's, addl.....	200 00
Coopersdown—Christ, of which for So. Miss. \$9; for Nasho- tah, \$1.....	21 00
" Christ, An aged member, for Bp. Clarkson.....	10 00
Delhi—St. James'.....	18 00
" S. S., for Bp. Whipple.....	16 00
Danville—St. Peter's.....	2 13
Hobart.....	9 59
Kingston—St. John's.....	15 43
Kinderhook—St. Paul's.....	18 00
Lansburgh—Trinity.....	25 00
Morris—Zion.....	25 14
New York—Calvary, a lady friend.....	100 00
" Calvary Mission Chapel.....	120 05
" Grace, " F.".....	200 00
" " a lady.....	100 00
" St. John's, part.....	11 00
" St. Thomas', for Bp. Whip- ple.....	120 00
" Zion.....	907 09
" Zion Chapel.....	1 51
" "E" for Rev. E. P. Gray.....	75 00
" "F".....	100 00
" Chas. Carville.....	5 00
" K. M. L., for Bp. Randall.....	1 00
Newburgh—St. Paul's.....	33 31
Ogdensburg—St. John's.....	41 00
Patterson—Christ.....	9 35
Poughkeepsie—Christ.....	165 25
" Holy Comforter.....	54 00
Rensselaerville—Trinity.....	4 00
Riverdale—Christ.....	220 00
Sandy Hill—Zion.....	14 00
Scarsdale—St. James, the less.....	11 00
Stockport—St. John Evangelist.....	23 30
Tarrytown—Christ.....	27 78
Williamsburgh—St. Mark's.....	90 00
Walden—St. Stephen's.....	5 00
Yonkers—St. Paul's, a member for Col- orado.....	50 00 3433 32

Western New York.

Bath—St. Thomas'.....	11 00
Batavia—St. James'.....	59 71
Buffalo—Trinity.....	6 00
Canaseroga—Rev. J. H. H. DeMille.....	2 00
Fredonia—Trinity.....	6 62
Geneva.....	100 00
" C. M. C.....	2 00
Rochester—Trinity.....	37 43
Syracuse—St. James'.....	6 00
" Trinity.....	1 50
S' erburne—Christ S. S.....	6 20
Truxton—St. Mary's.....	2 15
Unica—St. George's.....	5 35 245 96

New Jersey.

Bellville—Christ, of which for Mon- tana, \$2.50.....	54 75
Bloomfield—Christ.....	15 06
Bordentown—Christ.....	31 11
Burlington—St. Mary's.....	40 00
Dover—St. John's.....	3 00
Hoboken—Trinity.....	21 64
Jersey City—Grace, "Soldier of the Cross," 8 months.....	40 00
" A communicant, 40 week, 5 cents.....	2 00

Mount Holly—St. Andrew's, Fem. Miss. Soc., 2d cont.....	17 00
New Brunswick—Christ.....	53 53
Newark—Grace.....	173 85
Perth Amboy—A friend.....	10 00
Paterson—St. Paul's.....	18 56
Ridgewood—Christ.....	34 70
Woodbridge—Trinity.....	15 00 520 20

Pennsylvania.

Athens—Trinity.....	5 00
Bristol—St. James' S. S., for Minn.....	25 03
Kingsessing—St. James', for Nashota.....	45 86
Mahanoy City—Church of Faith S. S., part.....	14 70
Muncy—St. James'.....	10 00
Marietta—St. John's.....	10 00
Marcus Hook—St. Martin's, Mr. David Trennor, for missions in the Western States.....	25 00
Phila.—"A. M." for Bp. Whipple.....	5 00
" Advent, subject to direction of Bps. Clarkson and Lay.....	120 00
" Trinity, Southwark, Mrs. A. C. N.....	2 00
Radnor—St. David's.....	18 00
Sunbury—St. Matthew's.....	4 78
Towanda—Christ, advent.....	28 00
West Phila.—St. Mary's 5 cent coll.....	17 25
Wilkesbarre—St. Stephen's, per Am. Ch. Miss. Soc.....	30 00
Williamsport—Christmas offering in memory of papa from his children.....	10 00
Whitemarsh—St. Thomas'.....	27 00 397 00

Pittsburgh.

Eckley—St. James'.....	20 00
Erie—St. Paul's.....	44 43
Lawrenceville—Of which from S. S., \$4.31.....	23 76
Pittsburgh—St. Luke's, from S. S., \$4.18	6 50 94 00

Delaware.

Laurel—St. Mark's.....	1 00
Little Creek Hundred—St. Mark's.....	50
Newcastle—Emmanuel.....	22 08
Seaford—St. Luke's.....	1 25 24 83

Maryland.

Baltimore—St. Barnabas' Free Ch.....	35 00
" "J. D.".....	2 00
Cumberland—Emmanuel, Young La- dies' Bible Class, for Rev. Dr. Breck.....	40 00
Frederick—All Saints.....	102 04
St. Mary's Parish.....	15 00
Washington—Savings of a little girl, for Bp. Whipple.....	1 60 195 64

North Carolina.

Wadesboro.....	5 00 5 00
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South Carolina.

Black Oak—Trinity.....	33 21
Pendleton—St. Paul's.....	5 00
Spartanburgh—Advent.....	15 10
Unionville—Nativity.....	7 60
Forkville—Good Shepherd.....	8 50 69 71

Georgia.

Griffin—St. George's.....	5 50 5 50
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Florida.

Monticello.....	25 00 25 00
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Kentucky.

Danville—Trinity.....	23 45
Frankfort—Ascension.....	65 00
Georgetown.....	10 00
Louisville—Christ.....	100 00
Versailles.....	32 70 231 15

Arkansas.

Little Rock—Christ, advent.....	100 00 100 00
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Louisiana.

Jefferson City—Of which for Nashotah,
\$12.50..... 25 00 25 00

Ohio.

Cleveland—Grace, addl..... 5 00
Gallipolis—St. Peter's, penny offer'g... 15 00
Maumee City—St. Paul's..... 2 50
Oberlin—Christ..... 6 81
Steubenville—St. Paul's..... 70 00
Warren—Christ..... 16 00 115 31

Indiana.

Goshen—St. James'..... 3 65
Lima—St. Mark's..... 10 00
Valparaiso—"A communicant."..... 50 14 15

Illinois.

Arcola..... 2 40
Cairo—Redeemer..... 23 65
Chicago—St. James'..... 60 85
Danville—Of which from S. S., \$5..... 15 00
Galena—Grace..... 26 00
St. Anne..... 3 00
Waukegan—Christ..... 32 87
Winona—"E. H. Swaze"..... 5 00 168 77

Michigan.

Burr Oak..... 4 25
Detroit—Christ..... 111 37
" " S. S., of which for Nas-
hotah, \$50..... 100 00
" Mariner's, free ch..... 4 13
" St. John's, advent..... 225 03
Dexter—St. James', advent..... 3 00
Grosse Isle—St. John's..... 6 00
" Trinity..... 5 00
Kalamazoo—St. Luke's..... 20 00
St. Johns—St. John's Ch..... 7 89
Trenton—St. John's..... 6 00
Ypsilanti—St. Luke's..... 16 00 508 67

Wisconsin.

Appleton..... 6 20
Fox Lake..... 2 50
Kenosha—St. Matthew's, advent..... 15 00
Lancaster..... 5 00
Menasha—Of which "my own mite,"
\$2.00..... 2 55
Milwaukee—St. Paul's, 5 cent coll..... 50 06
Oconomowoc—Zion..... 10 00
Neenah—Trinity..... 55
Platteville..... 14 40
Waupaca—St. Mark's..... 3 15 109 71

Minnesota.

Shakopee—St. Peter's..... 4 10
St. Anthony's Falls—Holy Trinity..... 6 05
St. Paul's—St. Paul's Ch..... 50 60 61 05

Iowa.

Burlington—Christ..... 13 10
Fairfield—St. Peter's..... 10 65
Iowa City—Trinity..... 7 00
Ottumwa—St. Mary's..... 12 00 42 75

Missouri.

Hannibal—Trinity..... 7 40
St. Joseph—Christ..... 50 00
St. Louis—Of which from S. S., \$13.68.. 297 20 254 00

Nebraska.

Brownville—St. James'..... 12 00
Nemaha—St. John's..... 5 00 17 00

Washington Territory.

Fort Vancouver—St. Luke's..... 25 00 25 00

Oregon.

Astoria—Grace..... 7 50 7 50

California.

San Francisco—Episcopal Mission..... 6 50 6 50

Miscellaneous.

A lady friend..... 150 00
Cash..... 50
Interest on Trust funds..... 805 00
"Z. B.," for Bp. Clarkson, to procure
small libraries..... 25 00
"M. H. H."..... 250 00 1230 50

Legacies.

Conn.—From estate B. F. Lake, on ac-
count, $\frac{1}{2}$ 391 18 291 18

Young Soldiers of Christ.

Receipts from Jan. 1 to Jan. 10..... 24 30 24 50

Total.....\$11,439 22

Previously acknowledged.....8072 99

\$19,512 21

MISSIONARY TRACTS.

NUMBER THREE.

Delegate Meetings of the Board of Missions,

OCTOBER, 1866.

MEETING IN PITTSBURGH, PENNSYLVANIA.

ADDRESS OF THE REV. JOHN COTTON SMITH, D.D.

OUR DUTY IN REGARD TO FOREIGN MISSIONS.

THE subject assigned me renders it proper that I should speak particularly of *Foreign Missions*. And yet I am unable to draw any distinction, in principle, between foreign and domestic missionary work. My sympathies are just as deep and warm for the one as for the other. I would not, if I could, divert the interest which has been excited here in the missionary work of our Church at home; since all missionary interest founded on the right basis, is necessarily an interest in all work for Christ, everywhere throughout the world. There are no rival departments in this grand enterprise of evangelizing the world. There is a beautiful unity and harmony among them all. And therefore it is that our Freedman's Commission, with its peculiarly Christ-like aim and purpose, finds its place here in perfect unison with the other objects presented. I cannot withhold my expression of deep interest in the work which it is striving to accomplish. And I must say also that I do not share in the apprehensions which some entertain in regard to the future of the freedmen. I believe that their future will be one of salutary progress to a higher and better condition. There has

been something too grand and majestic in the developments of the divine purpose in regard to these four millions, so recently slaves but now free, for us to suppose that they have been swept onward, with such marvellous rapidity, by the chariot wheels of God's providence only to be hurled over a precipice of irretrievable ruin.

Christian love knows no distinction between these varied fields of missionary labor. They are all included in the one great commission given by our Saviour to his disciples, "Go ye into all the world and preach the Gospel to every creature." And they are all dependent for their efficiency and success upon one common principle, and that is a sense in all believers of personal obligations to Christ.

This missionary work will never be done as it should until all of Christ's followers come to act upon the understanding that this obligation imposes upon them, individually, the necessity of personal service for the promotion of Christ's kingdom. And there is one principle which should enlighten us as to the nature and extent of this service, and that is that every great and holy work necessarily involves self-denial and sacrifice. It has been so in the whole history of mankind. The world's progress has been at the cost of the persecution and suffering, and often of the death of those by whom it has been secured. Our beloved nationality, the source to us of such precious social and civil blessings, was not established without eight years of bloody endurance and sacrifice; and it has just now been saved by four years of desperate conflict, in which the blood of our choicest sons has been shed, and the sound of wailing been heard in almost every home in the land. The kingdom of God constitutes no exception to the operation of this law. It is rather a peculiar exemplification of it. The whole progress of the Church has been accomplished through the self-denying efforts of believers, and the sacrifices and blood of the missionaries and martyrs of Christ.

With this principle impressed upon our minds, let us inquire what our special duty is in regard to missions in foreign lands. It is a fact well worthy of our consideration, that all the Christianity of the world at this moment, is the result of foreign missionary labor. But for foreign missions the Church would have either been annihilated, or dragged out a wretched existence, confined to the land of Judea. Suppose doubting Thomas had stood up in the Apostolic Council at Jerusalem, and urged that in his view foreign missions were impracticable undertakings, and that no effort should be made to convert the Gentiles until all had been converted at home. And suppose this argument had prevailed, where would have been the Christendom of to-day? This is very like what a great many are saying at the present time. But such was not the

view which St. Thomas, although constitutionally a doubter, took of his obligations to Christ, or the possibility of evangelizing the Gentile world. He went himself to far distant lands, and labored, as tradition tells us, among the Indians of the East, establishing those churches the traces of which are to be found to-day upon the coast of Malabar.

It is sometimes said that Christianity has had its development among all the races to which it is adapted, and that the other races are incapable of apprehending the spiritual ideas which lie at the foundation of the Christian religion, and in some cases are in such decrepitude and decline that it is not worth while to make any effort to save them.

How strangely this objection must sound to any one who understands the intellectual capacity of different races of men. Shall no effort be made to win to Christ the courtly and accomplished Persian, who, so far from being deficient in the power of spiritual apprehension, holds a religious system exceedingly remote from material and sensible ideas? Are the Chinese doomed to remain always on a lower plain than that of the simplest Christian conceptions—the nation that ages since produced the philosopher Confucius, who in the spirituality of his system may almost rank as the rival of Plato? Shall the Hindoo be regarded as incompetent to grasp the spiritual ideas of the Christian religion, whose subtle intellect has elaborated that vast system of ideal Pantheism, before which the speculations of German metaphysicians sink into insignificance? And if there are races on the eve of extinction, passing rapidly away in the presence of the more powerful races of their fellow-men; does not that very fact give them the strongest claim upon our compassion, and furnish the most cogent argument for our instant and earnest effort in their behalf.

As I was travelling, at an early hour this morning, upon that wonderful road which you have built over the Alleghanies, I looked out upon the scene which, at the breaking of the dawn, was just beginning to open upon me. The faint light struggling among the lofty peaks only served to reveal the gloomy masses of shade upon the huge mountain's side. The dark foliage of the boundless forests, dimly perceived, seemed colorless, shrunken and dead. But soon crowns of golden light rested upon the summits of the hills. Slowly the floods of radiance descended till they touched the plains, and then the forests, which had seemed so dark and dead, were lighted up with an indescribable glory. All the gorgeous colors of our autumnal foliage were revealed, wondrously softened and subdued through the delicate veil of haze which almost imperceptibly

hung over them. It was a scene of sweet and touching beauty which I shall not readily forget. My reflections had been occupied with those declining races, of whom I have just spoken, and as I thought of their present darkness, and the helplessness which seems to hang over their future, I could not but breathe the prayer that ere, by the process of inevitable decay, they should fall like autumn leaves to perish, the beams of the Sun of Righteousness might rest upon them, and illumine their latter days with the beauty of Christian virtue and the glory of Christian hope.

But we are sometimes met with the objection that the results of modern foreign missions are so small compared with the means expended, that the whole enterprise is exceedingly discouraging. I have to reply to this, that even if the objection were based upon a fact, it would make no difference in regard to our duty. That duty is made imperative upon us by the command of our Lord; and even if there were no results in foreign lands, and not a single soul converted to Christ, still the Church *at home* is incalculably blessed if there is only an earnest effort to accomplish so desirable an end. But the objection is not founded upon a fact. The results of missionary effort among the heathen, for the last fifty years, have been wonderfully great. I will not occupy your time with referring you to the various instances of this glorious success. I will point you to only one testimony as a specimen of many others I might adduce. It is a statement made by S. WILLIAMS, LL.D., U.S. Secretary of Legation to China. He says: "The progress made in evangelizing China, during the past thirty-two years, has been, I think, greater than was made in the five hundred years between A.D. 350 to A.D. 850; and another fifty years will, I believe, change the government to a nominally Christian one, if progress is unchecked. There are now one hundred and ten Protestant missionaries, and about four hundred and fifty Romish missionaries in China. This week I heard of a Buddhist priest, who is rich enough to own a temple, gods, altars and all, who wishes to throw down his gods, and take the Lord to be his God;—turn his temple into a church, and begin a preaching service there. One chapel in Peking was an idol-shrine only four months ago, and now seats two hundred or three hundred hearers of the Gospel within its walls, three or four times a week. When I came to Canton, over thirty years ago, there seemed more likelihood of reaching the North Pole by ships, than Peking and Japan by missions. But when God's time has come, his agents are not far behind."

When we remember that it was nearly a thousand years before the whole of Europe was converted to Christianity, the success of the last half century, in founding Christ-

ian schools and churches, and in organizing Christian society, in Greenland, among the aborigines of our own continent, in China, in India, in the islands of the East, in Syria, on the eastern and western coasts of Africa, and all through the island groups of the Pacific, is marvellously great, and demands the deepest gratitude of our hearts to God.

I do not mean to say that there are no discouragements in this work. There are discouragements of a serious character and bitter disappointments constantly occur; but without these where would be the heroic faith, which believes in apparent impossibilities, and holds right on in its way, because it trusts in God!

I feel deeply sad when I think of how little our own Church is doing, when compared with some other Christian communions in this great work of Foreign Missions. When I remember that the American Board of Commissioners for Foreign Missions, representing the Congregationalists—who are confined principally to New England—raises half a million of dollars a year, and has 25,000 communicants in heathen lands, I am filled with admiration; but I blush with shame that with the vast wealth of our apostolic Church, our record compares so poorly with this.

The great question before us, the most important which it is possible for us to consider, is how we may, as a Church, be inspired with a true missionary spirit in reference to all departments of our missionary work. Some say by a more thorough organization, and by creating in our own Church the ecclesiastical features of the Church of England. There is great power, unquestionably, in organization, and some improvements in that regard might undoubtedly be made. But the attempt to revive a hierarchy which shall, through its official influence, inspire respect and command obedience, is, in this age and this country, utterly vain, and will be the ruin of the Church which attempts it. The people of this land care no more about deacons and priests, and archdeacons, and deans, and bishops, and metropolitans, merely as such, than they do about the idle wind. They will respect and follow men, whatever their office in the Church, who have the spirit of their divine Master; but they will respect and follow none other. What we need above everything else, in clergy and laity, is a sense of personal obligation to Christ, and the necessity of personal service on our part for the extension of His kingdom. There will be no want of efficiency and success in our missionary work when we have prevalent among us a devotion and enthusiasm for Christ, like that of a brave young officer who fell in the siege of Sebastopol. At the storming of the Redan, when the rampart was gained, he pressed forward in

advance of his men, waving his sword above his head and shouting, "On, comrades, for the Queen—who would not die for the Queen!" In a moment, struck by a cannon-ball, he fell, but still feebly waving his sword he cried, "On, comrades, on—who would not die for the Queen!" And yet what has the noble woman who rules over the British Empire, what has she done, what could she do for her subjects beyond the mild and beneficent influence she has exercised, and the beautiful example of domestic virtue she has given. But when we remember that Christ, our ascended Sovereign gave his life for ours, and waits to receive us to his eternal home should we not be willing even to die for the victory of His cause and the glory of His kingdom!

FOREIGN MISSIONS

OF

The Protestant Episcopal Church.

FEBRUARY, 1867.

EDITORIAL.

THE MONTHLY MISSIONARY CONCERT.

ONE of the great needs in our Church at the present day is, the Monthly Missionary Meeting. Our missionary spirit is too spasmodic. Even this is better than none. There are churches in which the missionary spirit is not even periodical. What is needed, however, is something better than this.

It is well to hold our annual missionary meeting, but it should be the great missionary day of the year, not the only day. In some quarters it seems to be the custom to hold an annual Missionary meeting, make the annual contribution and be done with it, and have no more care or responsibility about it for the rest of the time.

This, we say, is better than no Missionary meeting, and better than no Missionary spirit, but it is not the true way. The point of objection is not the annual collection, for, in many churches, this is a necessity growing out of the many calls upon the people, but it is the alone annual meeting. It is not the true way to cultivate a missionary spirit among the people. This can better be done by MONTHLY MISSIONARY MEETINGS. The missionary spirit, to be true and growing, must be a part of the Christian life itself. Indeed, it is a question whether there can be a healthful, growing Christianity, without the missionary spirit. Certain it is the world over, and the ages through, that those who cultivate most faithfully and earnestly the missionary spirit are the most healthful and growing Christians, and have the most enjoyment in their Christian life. If the missionary spirit is a part of Christianity itself, then the more we have of it the better. Certainly we should not be satisfied with an annual Christianity.

We need some institution or custom that shall tend to promote this idea, that the Missionary Spirit is an essential part of true religion. We know of nothing so well calculated to effect this as the Monthly Missionary Concert. We need more habitual, earnest prayer for missions, and a more general diffusion of missionary intelligence

among the people. The monthly meeting affords opportunity for both. Where these meetings are established, the missionary spirit is kept alive, and the contributions are steady, liberal and growing.

The following is an account of a Monthly Missionary Meeting, held in Gambier, Ohio, taken from the *Western Episcopalian*:

“HARCOURT PARISH MONTHLY MISSIONARY CONCERT.”

“On Thursday evening last was held the first of a series of Monthly Missionary Concerts for this parish, projected by the Rector before his departure for Europe last year, but hindered in their realization by various good and sufficient causes till the present time. These monthly concerts lie directly in the line of the more earnest and vigorous missionary impulse which, in the good grace of God, seems to have been of late communicated to our church. If there be two things which that church imperatively needs in order to the realization of its long emptily proclaimed principle of universal organic missionary life, they are *prayer* and the *diffusion of missionary intelligence*. Both these things are best secured, indeed they can only be secured by some such periodical gathering of the Lord's people to confer together and pray over His great work of preparation for the glorious coming of His kingdom.

After devotional exercises, and a brief address by the Rev. Mr. Newton, this initiatory meeting was mainly occupied with the organization of the Parochial Missionary Society, of which Rev. William Newton was elected President; Charles Short, Esq., (President of Kenyon College,) Vice President; Mr. A. G. Scott, Treasurer; Mr. Henry Badger, (of the Theological Seminary) Recording Secretary; and Rev. A. M. Morrison, Corresponding Secretary. The Five-Cent scheme, by which already so excellent results have been achieved in the parish (nearly one thousand dollars being stated by Mr. Newton as the amount realized from it during its first year) was confirmed as embodying the principle and furnishing the instrumentality best suited for the purposes of the organization. We hope this example of Harcourt Parish will be very generally followed throughout the Diocese.”

We can say Amen to this by changing the word Diocese into the plural. We hope this example will be speedily followed throughout the Dioceses until Monthly Missionary Meetings become a necessary part of all our parochial operations, and the Five-Cent scheme be established and maintained in every parish in the land. What a proof is here given of the efficiency of this system in enlarging the missionary contributions of a parish. What has been done in Harcourt Parish, Gambier, can be done in hundreds of parishes if the work is only taken up and prosecuted with zeal and determination. These Monthly Missionary Meetings are being established, we rejoice to say, in quite a number of parishes, and we hope they are being established in many others that we have not yet heard from. We had the pleasure of attending one of these meetings in the “Anthon Memorial Church,” in this city, a few evenings since. It was opened with brief devotional exercises by the Rector; after which, a report from the Secretary was read, together with the reports of various committees on parish

work. These reports showed that they were busily at work for the Lord's poor, at home and abroad. They have a large industrial school, and other institutions of benevolence and charity. The ladies of this missionary society have recently sent a box to a missionary in the west, and are now preparing one for Africa.

Such a church is as sure to grow and prosper temporally and spiritually as that the world moves. It will overcome every obstacle of debt, or anything else; its cause must be right onward. May the Lord infuse the same spirit into all our churches, and the desert places of the earth will soon "rejoice and blossom as the rose."

CHEERING SIGNS.

AMIDST the indifference and apathy that prevail in many of our churches in reference to the great work of Foreign Missions, there are some cheering signs. There are some churches that are alive with a missionary spirit, and some hearts that are warm with interest and devotion to the cause. It is cheering to know of these. They are a comforting off-sett to the coldness we so frequently meet with in endeavoring to stir up the people to do more to help us to send the gospel to the heathen.

We look for better days. We pray for the time to come when our church shall become thoroughly roused and awake to the duty of sending the gospel into all the world—awake to the astounding fact that more than half of the entire population of the globe are yet in heathen darkness!

There are signs of a revival of the missionary spirit, however, which we hope are but the dawn of a great day of missionary zeal. There is a growing interest in some quarters of our Zion in the Lord's work among the heathen.

The Monthly Missionary Meeting, to which reference is made elsewhere, which is becoming established in some of our parishes, is one of those cheering signs. We trust that this will soon become a general and fixed institution among us.

The growing desire for missionary information is another hopeful sign of the times. The circulation of the SPIRIT OF MISSIONS is largely increasing. Orders are also being sent for the Epiphany paper from parishes in which nothing has heretofore been done for Foreign Missions. A new idea seems to have seized them, and we hope it will never lose its hold. Perhaps it never occurred to them before that they could do anything for this cause. There is not a parish in the land that cannot do something for Foreign Missions; and if every parish, however feeble, would do something, we should have a great increase of our means. The best and the surest way for a feeble parish to grow strong is, for it to go to work for others and cultivate the missionary spirit, and engage earnestly in missionary work. One earnest brother in sending an order for the "WORD TO THE CHURCHES" thus writes:

"I think one of the best means to build up missions and to revive an old and decayed parish is, to kindle a missionary spirit among the people. When people begin to appreciate the duty of caring for souls in general, they will soon learn to care for souls in particular."

This is the true doctrine, and a safe one to work by. Another, whose heart seems to have been stirred by reading the "WORD TO THE CHURCHES," and who has been himself a missionary for many years in the West, thus gives expression to the feelings of his earnest heart:

"I hope and trust our churches may be liberal in their contributions to your society. It is a fact we cannot deny, that there is great apathy among our clergy on this subject. The parishes would willingly do more if the subject were properly presented before them. In many parishes it is never presented; and in many, where it is, it is done with so much coldness and indifference that a chill seizes the liberal hand before it reaches the pocket, and renders it unconsciously illiberal."

This is rather strongly put, but we are not sure but it is "*a fact that cannot be denied.*" Let those deny it who can, certainly the "fact" will not hurt any one to whom it does not apply; if any feel hurt, therefore, it will be an evidence that they need the spurring, and there is a sovereign remedy for all such wounds which can be easily obtained and readily applied. We hope this "fact" may not stare any in the face with a blaze of condemnation. Still, if it should, we can console ourselves that we are not responsible for the fact, and that it is the stirred conscience that makes the blaze, not the "fact." Any sort of life is better than a death of apathy. Even the storm, with its sharp flashes and thunderbolts, is better than an eternal calm.

Another brother, sending us his collection for Foreign Missions, thus writes: "I inclose in this twenty-five cents from a poor colored woman who brought it to me, saying that she had been reading in your late appeal to the churches, of a lady working alone in teaching school, and she would like to do something to help her; at least she felt like sending her mite to the 'neediest place.' She had hoped it would be fifty cents, but could not bring that much, and would willingly give five dollars if she had it. Perhaps small as it seems it may carry a blessing with it, which I trust."

There is no "perhaps" about it. It cannot fail to "carry a blessing with it." The Great Master has a special care for all such precious "mites," and will surely follow them with His blessing.

We rejoice, therefore, in these signs of awakening, and we trust they are but the beginning of a GREAT REVIVAL OF THE MISSIONARY SPIRIT in our beloved Church.

A lady, the widow of a distinguished and prominent layman, in sending an order for the Epiphany Tract, thus writes:

"There are twelve gatherers in our parish. This system has worked steadily with us, but requires attention, and the diffusion of missionary intelligence, and arousing of Christian sympathies to make it prosper."

This is another proof that the Five-Cent system can be made a success. "Attention" and "the diffusion of missionary intelligence" will not fail to make it "work steadily."

Yesterday a lady called at the office to pay for the SPIRIT OF MISSIONS for an invalid sister, who had not walked for fourteen years, and was acting as a gatherer! If this

afflicted child of God can carry on this work for her Saviour, who is there that cannot? How many Bible-class scholars, and the older Sunday-school scholars, with health, and strength, and full enjoyment of Christian privilege, might engage in the same work for Christ, if they would, and help to swell the noble band of gatherers to a great army?

Another cheering feature of the times, indicating an awakening interest, is the fact that contributions are not only coming from new sources, but those from the old sources are enlarged. Here is a noble instance. We have just received over ONE THOUSAND DOLLARS IN GOLD from the Sunday-school of St. Paul's Church, Boston.

We do not encourage emulation or strife; but if other Sunday-schools in the land are "provoked" by this noble Epiphany offering to the "good work" of beating it, we shall not grieve over it, but count it among the other "cheering signs" of the times.

PROTESTANT MISSION HOUSES.

THE BASLE INSTITUTE.

IN the spring of 1815, the Archduke John of Austria, with a large army of Russians and Austrians, arrived on the banks of the Rhine, near Basle. A powerful but inferior French force occupied a strong fortress on the opposite bank of the river, about a mile and a half from the city. At the critical and awful moment when a heavy cannonade was commencing, the inhabitants of Basle beheld themselves placed between two fires, and a prey to both, and the magistrates hastened to the Austrian commander, and told him that if the battle should go on, their city (which was a neutral one) would be ruined. To his everlasting honor, the Archduke, ordering the firing to cease, marched his forces up the Rhine, and came down upon the French from the south. This movement led the French general to change his position also; and so Basle escaped destruction. The good people of the city, seeing the remarkable interposition of God for their salvation, flocked the same day to their churches, and offered up their fervent thanksgivings. This done, the inquiry arose in many hearts, "What shall we do to testify our gratitude to the Lord for this signal instance of his merciful intervention?" It was suggested that it would be well to found an institution for the training of missionaries to carry the Gospel to countries which were without it. This proposition was favorably received by all, and instantly the work was entered upon. Three years afterward, that is, in 1818, the first young men who had finished their studies left the Institute; and since then over four hundred others have left its walls to carry the glorious gospel to the four quarters of the globe.

The first object in establishing the institution was, to supply existing missionary societies with well-trained candidates for the foreign field; and it was not until some years afterwards that the Basle Society began those missions of their own in West Africa, South India and China, which have since proved so successful. Though most of the managers and professors of the Basle Institute have belonged to the Lutheran and the Reformed Churches, yet no sectarian spirit has been cherished there, and pro-

posals from the English Church Missionary Society for certain young men under training in the Institute to take orders in the English Church and go out as Episcopal missionaries have always been favorably received. "About eighty-eight have thus passed from the Basle Institution into the ranks of a British Missionary Society; among them the names of Shaffter, who labored for thirty years in Tinnevely; of Weitbrecht, Krauss and Krückeberg, in North India; and of Isenberg in West India, stand preëminent as faithful and devoted servants of God. Among living missionaries, some, as Bishop Gobat and Archdeacon Kissling, have risen to high positions in the Church; whilst in literary labors, the names of Drs. Pfander, Krapf and Kœlle, and Messrs. Schön, Schlenker and Gollmer will be handed down in missionary annals as benefactors to the cause in general, and especially to infant churches, by reducing unwritten languages to writing; by helping to give translations of the Word of God, and by treatises upon the truth of the Christian religion."*

THOROUGH COURSE OF INSTRUCTION.

Many persons in this country are under the impression that the course of instruction in the "Mission Houses" in Europe is less thorough than in other theological schools, and that such is likely to be the case with Missionary Training Schools in this country. We believe this to be altogether a mistaken idea. Let any one read the following from the Report of the Basle Institute for 1865, and then, if he can, point us to an institution where the course of instruction is more extended and thorough:

"The time of instruction is six years, divided into two courses. The *first course* comprises Bible-studies, elementary sciences and languages. For three years the students read the German Bible an hour every day; what is read is explained, classified, and partly learned by heart. Another hour is filled up with the study of Sacred History of the Old and New Testaments. The Catechism and its explanation is studied for two years, as a foundation for systematic divinity. There are, besides these religious studies, exercises in Calligraphy, Orthography, Composition, Declamation, Grammar, Arithmetic, Geometry, Geography, Universal History, Drawing, Singing, Playing the Piano and Melodeon. The Latin is begun in the first year, Greek in the second, Hebrew in the third. During the second course (another three years) the students are improving their knowledge of the three languages, go through the theological studies, begin the formal preparation for their work, and learn English. In the fourth year, (first of the second course) they read the 'Symbolical Books' of the Protestant Churches, and one of the 'Fathers' in Latin. Of Theology, 'Doctrine of Faith,' comparison of the doctrines of different Churches, Introduction to the Books of the Bible, Exposition of the Old and New Testaments, (with Hebrew and Greek text) Church History, and History of Heathen Religions. For practical preparation, Medical Instruction, Teaching, Catechising, Homiletical Exercises, Studies of Missionary work and life in general, (as where and how to open a station, school;

* Church Missionary Intelligencer.

how to preach, teach, treat the natives; about health, diet, languages, and their importance, etc).”

THE CHURCH MISSIONARY COLLEGE.

In the early years of the alliance between the Basle Society and the Church Missionary Society, the supply of English missionaries was very scanty. The latter society had been in existence for seven years before they could obtain a single English clergyman to go out as a missionary; but stirred up, in a measure, by the zeal of the Churches of Germany, and the example of the Basle Institute, the Church of England awoke to a sense of its duty and established a Missionary Training School similar to the one at Basle; and latterly, the supply of English missionaries has proved equal to the means contributed by the Church for their support.

The Church Missionary College at Islington, London, has been in existence since January, 1825. The number of missionaries who have gone forth from the Institution to the several missions of the Society, in all parts of the world, amounts altogether to about *three hundred and fifty*. Very many have finished their course, some after a comparatively short period of service; more than twenty in West Africa alone. But nearly one-half (upwards of one hundred and sixty) remain unto this day, counting it their joy and happiness, after the example of the great Missionary Apostle, to “preach among the Gentiles the unsearchable riches of Christ.” This institution is under the direct control of the Committee of the Church Missionary Society, and the course of preparation and training is so thorough that the Bishop of London, who has the ordaining of the candidates, has repeatedly expressed his satisfaction at the results of the system of instruction, as they have been manifested in his examinations for Holy Orders.

ST. AUGUSTINE'S, CANTERBURY.

Fifteen years ago the supporters of the Society for the Propagation of the Gospel established St. Augustine's Missionary College at Canterbury. About one hundred have gone from it to the foreign field, and there are forty students at present in the institution.

ST. AIDAN'S, BIRKENHEAD.

The Rev. Dr. Baylee, the founder of St. Aidan's College, Birkenhead, and now Principal of it, says that he is willing to receive into it men of a lower social class, and of very little education. All he asks is, that they give satisfactory evidence of true conversion to God and devotedness to His cause. They are put in classes fit for them; and when they attain the necessary amount of knowledge, they enter the candidate class, (translating the gospel in Greek, and a book in Latin.) If they show an aptitude in acquiring languages, their desire to go as missionaries to the heathen is granted; if not, then they are sent to some English colony to labor among the English emigrants. Further detailing the plan pursued with regard to missionary students at St. Aidan's College, Dr. Baylee says, he now receives them for board and education at

thirty pounds a college year, "and if any brother knew of any pious young man who possessed the qualifications he had spoken of, and would prevail upon his friends to raise this amount annually, he would receive such with pleasure; or if any one would pay thirty pounds in to his own hands, he would undertake to find a pious and suitable young man for preparation for this great work." This College being of such recent origin, there are comparatively but few students as yet, fifteen being the number mentioned in the last statement we have seen.

THE WESLEYAN TRAINING SCHOOL.

When a similar course is proposed in our Church, there are those who reply at once, that we already have divinity schools such as they have not in the English Church, and that the missionary spirit should be cultivated, and men trained for the mission work in the schools we already have, and that separate missionary training institutions are unnecessary. In reply to this, it may be said that those Christian bodies in England which have theological institutions similar to our own divinity schools, feel the need of, and have resolved to establish *missionary-training* schools.

The Wesleyans, for instance, have a large and flourishing Theological Seminary under the presidency of the celebrated Dr. Thomas Jackson. An alumnus of this institution says that the candidates for the ministry "are made to pass through various courses of examination before they are admitted into the Theological Institution; and they are asked at every stage of their progress, whether they feel a special inclination to the home or the foreign work; but when they come into the Institution, there is no distinction whatever as to the training they receive there." Finding those who do offer themselves for the foreign work to be too few in number, and to be defective in the training for their peculiar work, the Committee of the Wesleyan Missionary Society have established a Missionary Training School at Richmond, near London. A part of the immense sum received during their "jubilee year" (1864) is to be devoted to this institution.

THE LONDON MISSIONARY SOCIETY'S PLAN.

The action of the Directors of the London Missionary Society, which is supported principally by the Independents or Congregationalists of England, is set forth in the following from the number of their magazine for June, 1864: "The number of students for missionary service, including those now finishing their course, amounts to *forty-eight*; and to their Christian character, no less than their diligent application, their respective tutors have borne honorable testimony. After prolonged consideration and repeated conference between the Directors, both of town and country, it was unanimously resolved, in October, 1861, to establish an institution in which the students of the Society might spend the last year of their academical course in *studies peculiar to missionary life and labor*. The course for the year includes the continued study of the sacred Scriptures in the originals; the principles and history of Christian missions, both ancient and modern; the acquisition of at least the elements of the several lan-

guages in which the missionary is hereafter to exercise his ministry; and the attainment, when desirable, of the principles and practice of surgery and medicine. In addition to these advantages, *the missionary element pervades and characterizes the entire engagements of the Institution in a degree not otherwise to be secured*; and the result of the first session has assured the Directors of the beneficial influence and substantial advantages resulting from the new arrangement.

"The Directors, sensible that the success of the Institution would mainly depend on the missionary spirit as well as the literary qualifications of the President, were happy in appointing the Rev. John Smith Wardlaw, M.A., to that office. The devoted labors of their valued friend as a missionary in India for nearly twenty years, in addition to his academical qualifications, afforded the assurance that he was the man for the office; and the Directors would be wanting both in justice and gratitude did they omit to bear testimony to the judgment, fidelity, and Christian spirit with which Mr. Wardlaw has discharged the various duties of his position. Suitable premises were obtained for the Institution in the salubrious locality of Highgate, which have been found in all respects eligible."

DR. DUFF AND THE FREE CHURCH OF SCOTLAND.

It has long been the desire of that able and devoted missionary, the Rev. Alexander Duff, D.D., that there should be such a Missionary Institute in connection with the Free Church of Scotland. In an address delivered before the General Assembly of that Church in June 1st, 1866, he strongly advocated the establishment of a Missionary Professorship in connection with their Theological Seminary, and also of a supplementary Missionary Institute, in which all *specific instruction* or *special training* may be given to those who offer their personal services for the mission-field. He said: "From the want of such preliminary training at home, numbers go forth under every imaginable disadvantage, without any proper furniture of mind or any suitable armor to enable them to grapple with the opposing hosts of heathenism. Many, after vigorous efforts in the field at the outset, to obtain a mastery of the varied knowledge required, abandon the attempt in despair. Often, very often, ere they find themselves qualified to enter with effect on their great work, health is broken and they are compelled to retire from the field with only the melancholy reflection that time, health, and money, have been uselessly thrown away. Now it is to save much of all this terrible waste that the establishment of a Missionary Institute is contemplated. The candidates should be trained under the eye of some returned missionary, and it would be of great importance to have retired and disabled missionaries, with their wives and families, accommodated with apartments in the institute; their experience would be of the greatest service to the young men." The General Assembly resolved to establish such a Training School, and also to institute a "Chair of Evangelistic Theology" in connection with their Theological Seminary.

THE MISSION HOUSE IN PHILADELPHIA.

The first person to advocate the establishment of such a Training School in this country was our zealous missionary, the Rev. J. G. Auer. His views met the approval of, and his efforts were warmly sustained by the late Bishop Alonzo Potter, by Bishops McIlvaine and Bedell, the Professors at Gambier, and other clergymen; Jay Cooke, Esq., the late Admiral Dupont, and other laymen.

In the circular which was issued by the Bishops and the other persons on the Committee, it is said "that a school for missionaries is a pressing want of our Church. The most earnest friends of foreign missions have long felt it. And the experience of the Church indicates that it is not wise, as a general rule, to send young men into the foreign field, however perfectly educated in other respects, without missionary training. Such a training is the counterpart of pastoral theology. The relation it bears to missions is the same which that department bears to the pastoral care. With such a training, we believe that our foreign missionaries would enter upon their work at immense advantage. *It is a distinct preparation by which a missionary labors to cope with obstacles peculiar to his work*—obstacles arising from the structure of heathen languages and heathen society, or the destructive influences of a heathen demoralization which has been accumulating in power by the habits of a succession of generations."

The school was opened at Gambier, Ohio, September 1, 1864, with the Rev. J. G. Auer as Principal. A year afterwards it was judged expedient to remove it to West Philadelphia, to be there permanently located in connection with the Divinity School. A house was purchased near the latter school for seventeen thousand dollars, but as it has proved too small for the number of students the Trustees are now endeavoring to raise fifty thousand so as to erect accommodations for fifty students, and provide for an increased number of scholarships. The number, at present, in the institution is about twenty. The full course of instruction occupies six years for those who have not had a collegiate education, three years being given to a college or preparatory course, and three to a theological course. The theological training of the students will be at the Divinity School, and their missionary training at the Mission House, at which latter house all the students will reside. Instruction will also be given in medicine, and other branches of knowledge useful to the missionary. Foreign missionaries are to be provided with accommodations while on their visits to this country, and disabled missionaries are to find a home at the Mission House. May God continue to abundantly bless this endeavor to increase the number and efficiency of our laborers in the Foreign Field.

"ALONZO POTTER MEMORIAL HOUSE."

WE have received the following circular, with the above heading, and as it may not otherwise reach all the readers of the SPIRIT OF MISSIONS, we publish it in full. It forms a fitting sequel to the article in the present number on Protestant Mission Houses:—

It is directly in the line of the new missionary impulse that is being communicated, as we believe, by the Holy Spirit to our church. We are bound to rejoice in every such movement. Missionary Training Schools are a necessity which the Church seems slow to acknowledge. In every department of the world's business there is need of special training in order to promote effective action. The well-drilled soldiers can do twice the execution of raw recruits, and the time spent in drilling is well spent.

This principle applies to every branch of active life. The farmer, the mechanic, the merchant, the lawyer, the physician, the preacher, all need and must have a special training supplementing the discipline of ordinary education. It is impossible to succeed without it, whatever be the particular task or aptitude for the work taken in hand. Genius may do much in connection with this training to promote efficiency in any calling, but it cannot dispense with it.

Experience has shown that missionaries need also a special training, whether they are to work at home or abroad; and especially those who go abroad are rendered much more efficient by a preparatory discipline with a special reference to their work. There is no reason why we should not have Missionary Training Schools for women as well as for men. Many of our most devoted missionaries have been females. Why should not they have the same advantages of a preparatory discipline? It would doubtless add to their efficiency and to their years of usefulness.

It is in the Foreign feature of this projected institution that we, of course, feel most deeply interested. The millions of degraded women in China are only accessible to female missionaries. In all heathen countries the condition of woman is that of perpetual slavery; but wherever the light of the gospel shines, there woman is elevated to her true position in society. The cause of Foreign Missions, therefore, appeals strongly to Christian women. We trust this Memorial House will be the future training school for many faithful missionaries to the heathen, even as we trust the Mission House will send forth many faithful messengers of the Cross to foreign lands.

We cordially concur in the sentiments expressed in the circular respecting vows, distinctive dress, &c. We hope that, not only while it is in "a formative state" but for all time, it will be deemed "unwise to adopt the plans and rules of any European institution, especially such as do not harmonize with the spirit of the American Church."

There is no reason why we may not have such institutions thoroughly Protestant and American, as we trust and believe this will be. Then will it indeed be a fitting memorial of him whose name it bears, in so far as it emulates his glowing zeal for Christ, and his earnest, world-wide missionary spirit.

"This institution springs from suggestions made in 1862 to the Convention of the Church in his Diocese by the Bishop whose name it bears. In that address Bishop Potter said:

'There are many women of education, refinement and earnest piety, who yearn for a sphere in which they can work for God and for the afflicted. There are those whose

characters and whose enjoyments would be vastly improved by such occupation. Everywhere, but especially among the suffering and hardened of *our* sex, does woman carry the sunshine of patience and of hope. In proportion as she has lofty Christian aims, and the delicacy which comes of refined associations, she is better qualified to command respect and inspire affection; and, in proportion as she possesses the experience and the ready resource which spring generally from nothing but *training*, will her agency be permanent and useful. We have, it seems to me, but to weigh considerations like these; we have but to remember what a vast amount of talent and hearty zeal among women waits to be employed; we have but to contrast the homes of our poor in sickness, and too often, alas! in health; our prisons, our asylums, our reformatories, our almshouses, our hospitals *as they are, with what they might be, if pervaded with a higher feminine and religious influence*, and we shall perceive that nothing but *organization*, and a wise directing spirit, is needed to achieve this mighty and beneficent revolution.'

The portion of the Bishop's address from which this extract is made, was referred by the Convention to a Special Committee on organizing the services of Christian women; and they made an able report in the following year, through their Chairman, the Rev. Dr. Leeds. The report concluded with these resolutions, which were adopted by the Convention, pledging the cordial support of clergy and laity to the Hospital in its proposed effort to educate Christian visitors and nurses.

Resolved, That the systematic devotion of themselves by Christian women to works of piety and charity among the needy, deserves all the encouragement which the Church can give; and while their direction in so doing is left, under the Bishops, to their respective pastors, or the clergy of the districts in which they may be called to labor, they shall command our prayers that they may be upheld and guided in their life of love by the Blessed Spirit of the God of grace and love.

Resolved, That the designed incorporation, by its Managers, with the "Hospital of the Protestant Episcopal Church in Philadelphia," of a system of religious and charitable ministration in the services of faithful women, and of a school for the education of Christian visitors and nurses for all places of sickness and want, meets the hearty approval of this Convention; and that its clergy and laity will cordially second any efforts that may be made by the Bishops of the Diocese and the Managers of the Hospital to carry out this benevolent and Christian intent.

Resolved, That, leaving with perfect confidence to the authorities in the Church the organization and moulding of this important department, it is yet earnestly hoped, and is hereby recorded as the desire and prayer of the Convention present, that out of this seed may grow an institution, primary in position, whose object shall be, not only the association and training of women for lives of mercy and labors of love, but also to gather around it all the auxiliaries to Christian usefulness, in Homes for the Aged, Asylums for Reform, Infirmarys, Orphan Houses, Christian Nurseries, and the like, to be served by its ministry to the glory of God and the highest good of His creatures.

At the next session of the Convention, held in 1864, the Committee again reported, including in their address the following hopeful letter as an evidence of progress:

“PHILADELPHIA, May 3, 1864.

“MY DEAR SIR: I need hardly say that the opinions which I have formerly expressed in regard to the unemployed agency of Christian women, and which I developed at some length in the Convention Address of 1862, are more than confirmed by our experience. In Parishes, in our Church Hospital, and in more than one Army Hospital in this city, that agency has been employed with a skill and persistency, with a constant reference to spiritual edification, and a whole-hearted consecration on the part of refined and highly endowed ladies, which fill me with admiration and with hope. In one hospital, within eight months, I have confirmed some *forty* soldiers—the fruit mainly of the agency of two or three godly women. In another, where inmates from civil life of the humblest character are welcomed, I have seen a pervading seriousness and a general turning to religious instruction largely due to a like influence.

“In more than one parish, and especially in one with which you are connected, I have seen godless men and reckless youth who had withstood all others, yielding to the silent and persevering efforts of ladies, and demonstrating how much can be done among the most forlorn of our people through their agency. It is teaching us more and more the necessity of individualizing our appeals, of making them with all kindness and constancy, and of coupling them with fervent and believing prayer.

“Properly trained, this agency of woman would be most benign in all our public institutions—in our prisons, alms-houses, reformatories, and asylums for the sick and afflicted of every name. God bless the noble women who have given themselves to the work. The Lord make His face to shine upon efforts to extend and systematize it; and the Good Spirit rouse our sex (too slow to engage in such works) to emulate the example.

‘Yours, faithfully,

‘ALONZO POTTER.

‘To Mr. WILLIAM WELSH.’

In a few months after the utterance of the prayer that the Lord would make His face to shine upon efforts to extend and systematize the work of Christian women, Bishop Potter became enfeebled by sickness, and, in little more than a year, he “finished his course.” This sad blow having been followed by the sickness and necessary absence of Bishop Stevens, there was, for a season, little heart for the active extension of this work; but as the invisible rays of the sun convey the intensest heat, so, while this inscrutable Providence was disheartening *man*, the Holy Spirit was the more actively vivifying this seed that the Rev. Bishop had planted in faith. The accredited representative of Bishop Stevens, in this department, was at length constrained to apply to the Board of Managers of the Hospital for the use of the adjacent mansion house as a home for ministering women, that their number might be increased without disarranging the management of the Hospital, and that they might be trained more

systematically, their services organized more thoroughly, and their sphere of operations extended.

The Board promptly granted the request and the house will be opened in two or three months, under the direction and control of the Bishop of the Diocese. All the clerical members of the Committee of the Convention on organizing the services of Christian women, being Managers of the Hospital, the Institution will also be under their observation. The connection of the undersigned with this department of church work was not of his own seeking; it began at Bishop Potter's solicitation, and has continued because Bishop Stevens desired to be thus represented. It is not designed to make this Institution solely, or even mainly, Diocesan, but auxiliary to all the missionary organizations of the Church.

The Wards of the Hospital, its Dispensary, its successful mission to the working people in its vicinity, and the aggressive operations in the neighboring parishes, will, under the guidance of trained workers, afford invaluable schools of instruction and practice for women who are willing to serve, either separately or unitedly, in Church institutions or in missionary fields. A small band of women, now in the Missionary department of the Hospital, are successfully reaching the independent journeymen-mechanics, manufacturers and laborers, with their families; and it is specially important that this branch of woman's work should be extended throughout our whole land, as it is with this class that the Church has hitherto signally failed, both in England and in this country.

This practical training will also aid the Foreign Missions of the Church; for surely it is important to educate the powers of women, and to test them in winning souls *here*, where all the appliances and surroundings are favorable to Christianity, before they are sent to heathen lands. It is known that in Asia millions of women, living in the deepest degradation and in the grossest superstition, can only be approached by missionaries of their own sex; and although many are predisposed to receive the only religion that ennobles woman, yet the Church has been slow to stir up the holy zeal of her daughters, and to prepare them for a mission to their heathen sisters.

Mrs. Jackson, of Milwaukie, the widow of the Rev. William Jackson, of Louisville, Ky., is to be Lady Principal of the Institution, subject to the direction and control of the Bishop; and under her charge will be placed as many suitably qualified volunteers as can be procured, accommodated and supported, without expense to the Hospital. These will be trained in teaching, and in charitable work, under the direction of the Principal, and such helpers as she may call to her assistance. At the expiration of six months they can leave the Institution, or reënter to prepare, according to their aptitude and taste, for some special service in the foreign or domestic fields, or for nursing in the Hospital or elsewhere.

More commodious buildings will, in due time, be erected near the Hospital, if intelligent and zealous women freely offer their services; and then bands of missionaries, of teachers and of nurses will, no doubt, be organized, and look to the "Alonzo Potter

Memorial House" as their home. While it is in a formative condition it would be unwise to adopt the plans and rules of any European institution, especially such as do not harmonize with the spirit of the American Church; but no vow of celibacy will be allowed, nor, without the written approval of the Bishop and of the Board of Managers of the Hospital, will there be any pledge of service beyond a very limited time. A large experience proves that ladies, who are modestly doing the Church's work, are not only free from insult, but are revered everywhere; therefore, a distinctive dress is, in this country, an open question; indeed, in woman's great mission to the laboring class, the most successful workers think that it would be a hindrance.

Ladies who desire to enter the Institution may write to Mrs. Jackson, to the care of William Welsh, Philadelphia, and where it is necessary, these ministering women will be supported, unless they propose to remain only six months, in which case it seems fair that their expenses should be borne by themselves, or by the parish in which they are to work.

WILLIAM WELSH."

PHILADELPHIA, December, 1866.

INTERESTING STATISTICS.

THE following statistics speak plainly, perhaps too plainly; but speak they must. They show the interest in the cause of Foreign Missions, in the respective dioceses mentioned, about as nearly as the barometer indicates the state of the weather. Had we time to prepare those of the remaining dioceses, we presume they would correspond very nearly with those that are given. These tables show what has been done, and also WHAT MIGHT BE DONE if every communicant would give only five cents a week towards sending the Gospel to the heathen.

Dioceses.	No. of Communicants.	Amount contributed to Foreign Missions in 1866.	Amount which would have been so contributed had each communicant given five cents a week.
Connecticut	14,250	\$2,651 90	\$28,500 00
Delaware.....	1,262	1,055 82	2,524 00
Iowa.....	1,300	71 70	2,600 00
Massachusetts.....	9,821	4,115 49	19,642 00
Maine.....	1,598	279 70	3,196 00
Michigan.....	5,050	1,163 19	10,100 00
Western New York.....	14,855	1,796 26	29,710 00
Ohio.....	7,272	2,867 79	14,544 00
Pennsylvania.....	17,404	14,012 90	34,808 00
Rhode Island.....	3,615	4,306 55	7,230 00
Vermont.....	2,339	287 05	4,778 00
Wisconsin.....	3,373	295 33	6,746 00
Total.....	82,139	\$32,903 68	\$165,378.00

REMARKABLE LETTER OF A JEWISH HIGH PRIEST.

It is said that the High Priest of the Jews, in India, has, after a visit to Jerusalem, issued a letter, in which he states that the propagation of the Christian religion for eighteen centuries, without fire or sword, is sufficient proof that Jesus Christ was the true Messiah, and that it is needless for the Jewish nation to look for another.

This is truly a remarkable circumstance; and coming as it does from one so high in authority and influence, it must tell powerfully and widely upon the minds of the Jews throughout the world. It will lead many, at least, to investigate the claims of Christianity, and a candid investigation must lead to the settled conviction that Jesus Christ is the true Messiah, the Son of God, the Saviour of the world.

All interpreters of prophecy agree that the ingathering of the Jews is among the events of the last times. Doubtless we are on the eve of great events. How earnest should those who long for the coming of the kingdom of our Lord be, in consecrating themselves and their means to the spreading of the Gospel among all nations—that every valley may be filled up and every hill laid low, and the crooked places made straight for the highway of our God.

MELODEON WANTED.

THE REV. MR. HOLLY, our Missionary at Port au Prince, Haiti, again writes, asking for a melodeon. The one they had was destroyed by the great fire. Will not some Sunday-school send us a melodeon for Mr. HOLLY? We know how much it adds to the life and beauty of our service to have some musical instrument to assist in the chants. Will not some church that has just got a new “fine organ” remember these poor people, who haven’t even a melodeon to assist them in singing our beautiful chants? We hope this second appeal will not be in vain, and that by next month we may have the pleasure of acknowledging the receipt of a melodeon, or a check to purchase one with.

MISSIONARY TRACT

NUMBER THREE.

WE publish in this number the address of the Rev. JOHN COTTON SMITH, D.D. Rector of the Church of the Ascension, New York, delivered at the Delegate Meeting in Pittsburgh. We add no comments as the address speaks for itself. We simply call the attention of our readers to it, and ask for it a careful perusal.

RETURN OF REV. MR. AND MRS. HARTLEY.—The Rev. Mr. and Mrs. HARTLEY reached this port, from Africa, on December 22d. Mrs. HARTLEY was dangerously ill, and Mr. HARTLEY was also in poor health; but both are now, we are happy to say, somewhat better.

MISSIONARY CORRESPONDENCE.

AFRICA.

REPORT OF REV. S. W. SETON,

THE Convocation of our Mission on the West Coast of Africa met at Rocktown in the second week of August. The following report of the Rev. S. W. SETON to the Convocation is given in the *Cavalla Messenger* :

The religious duties of Hoffman Station devolve upon me more or less, and are now being carried on as formerly. We have thirteen beneficiaries in the school, and fourteen families in the village. The services on the Lord's day commence with morning prayer at half-past 6 A. M. The Collect, Epistle, and Gospel are read and explained. Immediately after prayer and breakfast, we proceed to the towns to preach. We alternate and in the course of four weeks each of us visit every Cape Palmas town, except Will's town, which is visited by the Methodists. I take the lead in-going round on every other Sunday, and am followed by Messrs. A. POTTER, RICHARD KILLEN, and GEORGE H. CLARK.

The word of God is faithfully preached, and attentively listened to, but as yet no fruits are visible. After preaching in the towns, we go over to St. Mark's Church; here I read the service and preach every other Sunday, alternating with my colleague, the Rev. S. D. FERGUSON, as the assistants to Rev. THOS. TOOMEY, who preaches and administers the Holy Communion once a month.

The services at St. James' church, Hoffman Station, are held at half-past two o'clock, A. M. I am assisted here by R. KILLEN, who is a candidate for holy orders; he reads the service and I preach. Rev. THOS. TOOMEY has not been able to preach here. The attendance from the towns is poor, but the villagers are regular. Immediately after the service, we hold Sun-

day-school. The conduct of the boys is generally pleasing; they are punctual in their attendance upon morning and evening prayers. The male villagers are more regular than the females.

The "Frey School," in the charge of Mrs. HARRIS, numbers six girls as beneficiaries, with some day scholars. Our week-day service on Wednesday evening, at half-past 6 o'clock, is satisfactorily attended; at present we have an exposition of the Ten Commandments. Since the last meeting of Convocation, we have had two baptisms of children, and as many deaths, viz., the death of TRIADE, that faithful and patient sufferer; and that of Lucy, the daughter of H. and RACHEL STRINGFELLOW.

I visit the surrounding towns three or four times, and sometimes more, during the week. As the fruits of these visits, I have baptized two sick women, who, though still afflicted, yet remain faithful, and care more for their spiritual than their bodily wants.

In May I was appointed by Rev. T. TOOMEY to visit Graway monthly. Since that time I have never failed to do it, except when I was at the Panh country, in July. I have visited there during the present month (August), accompanied by JOHN FARR, JAMES BAYARD, and R. KILLEN, and preached in all their six towns. In consequence of my having rheumatism, and being prostrated by it, three days after the last convocation, I did not make any missionary tours till the latter part of July, when I went as far as the Panh country, one hundred and fifty miles from Bohlen Station, and about two hundred and fifty miles from Cape Palmas. On my way, I fell among cannibals, whose hands and mouths, our unseen, yet ever present Protector restrained from killing and feasting on my flesh.

I returned in safety after eighteen days' absence from home. May the Lord sus-

tain his work in our hands; and though few in number and weak in our endeavors to work for Him, yet, may He make His great strength perfect in our weakness, and save our people by few, as he would do by many.

REPORT OF MR. JOSEPH ELLIOTT.

MR. JOSEPH ELLIOTT, an intelligent young man from the West Indies, has charge, temporarily, of the young men in the Training school, and also of the pupils in the boys' school, at Rocktown. The following is from Mr. Elliott's report to the Convocation:

I am happy to report, that during the short period I have held the appointment of teacher of the Rocktown school, by the blessing of God, my labors have not been without some success.

The school, in which we have been necessitated to make three distinct divisions, since the lads of the Training-school have been removed here, has gradually progressed. Many of the pupils have evinced a great desire for learning and improvement; consequently we find, very often, whatever time is appropriated to them as leisure, is devoted either to their studies or self-improvement. In the prosecution of school duties, in most cases, I have no cause for complaint; and in general, there seems to be a desire to please. The conduct on the whole has been good; but we have not been without two or three cases, wherein there was a manifestation of stubbornness and disaffection, but these became convinced of their error, and have never repeated the offences.

At present the number in school is, 17

Of these from the Training-school, 5

Those I found in school, 8

Those admitted during my term here, 4

The pupils from the Training-school, I am happy to say, have uninterruptedly pursued the same course of studies they did when with Mr. DUERR, save one, which for good reasons has been omitted. The

progress of many of them has been satisfactory, and it is my earnest hope, that as they improve in knowledge, they may also improve in wisdom and the fear of God,

CHINA.

LETTER FROM THE REV. ELLIOT H. THOMSON.

SHANGHAI, Oct. 25th, 1866.

ALL are well in the Mission, and there seems a kindly spirit generally prevalent. Mr. WONG has just returned from a tour in the country. He was very much pleased with the reception he everywhere met with. TING, the catechist, accompanied him, and spoke quite frequently. He promises, so far, very well. DZAU, the deacon of the English Church Mission, who works a good deal in unison with us, has gone to-day on a similar tour to that which Mr. WONG took.

MRS. THOMSON has now sufficiently recovered her health to return to her work. She will also take the school in the city, which Miss FAY visited, when I visited her boys' School for her. But as I am anxious to get out some books for the use of our schools, I have determined not to visit the English Mission School, and thus save the time for translation. We feel very much now the need of more books in our schools; those we have are few in number, and the advanced boys are obliged to go over and over the same book.

HOONG NIOK seems to be getting on steadily. He is studying with me, and also helps in various ways, and has charge of three schools.

LETTER FROM MR. YOONG KIUNG NGAN.

WE are permitted to publish the following, from a private letter from Mr. YOONG KIUNG NGAN to a friend in this country:—

I AM now in the second year of my candidateship, and I trust when the time comes there will be a bishop sent out to China, so that I may be ordained. Capt. — did me great injustice in thinking that I would, for the sake of money, accept

secular business in preference to the position suggested by a sense of duty. Since I arrived in China, I have ever felt my obligation to God, to the Church, and to my country. For the present, I am reading theology and Chinese, and give whatever assistance I can in the Mission, which, you are aware, has been very much reduced since the time you and I witnessed the ordination ceremony in St. George's Church. It is not to be supposed that in my irregular way of studying, I can obtain such a thorough training as in Bexley Hall; but perhaps in this country, where we come in contact with an entirely different kind of congregation, we need hardly so much of the knowledge of abstruse theology as of Chinese literature and idolatrous tenets. The people have not arrived at such a point as to require such a highly trained ministry as in Christian countries. My duties consist in talking to the people in the chapel, catechizing a mission school, and, in the absence of Rev. Mr. Thomson, taking charge of money matters, etc. Perhaps you ask me whether I still think of America? Yes, every day; and when I do, I feel more gloomy than pleased, because being absent from its shores, I am absent from all my friends. After the novelty of a few months, I became alive to the fact that China is no longer a *home* to me. The pleasures of enlightened society, and the friendship of tried and genial friends, are gone, as well as the enjoyment of means of grace and Christian sympathies. These, to me, are greater trials than even the discouragements which a missionary here meets with. Perhaps you may call this feeling weakness, but it is a weakness common to all of the same situation. Had I no labor to interest me, this loneliness in the midst of the bustling world would have overcome me, and probably long ago decided me to sail back to the western hemisphere. But a higher duty detains me here.

In the Mission the work slowly pro-

gresses. We meet with many discouragements, which we are not to be surprised at, for to introduce the thin edge of the wedge is ever a difficult task. The people look upon Christianity as something novel and foreign, and therefore pay no heed to it. As long as we begin with the populace, the progress must be slow. I hope the time will come when the missionaries in Peking may influence the court. Let those in power be brought to the knowledge of christianity, and I have no doubt our Church will soon cover the country. Christians in America have no idea of the opposition and difficulty a missionary meets with. Our Mission has been very much reduced as you will perceive in the SPIRIT OF MISSIONS. Rev. Mr. and Mrs. HOHNG, from Gambier Mission-school, arrived here last June from Germany. They tarried here a few days and proceeded north to Peking. Services are held in the Church inside the Shanghai city wall and the chapel, two miles in the country. Schools are in active operation, My own home is near the chapel, with which I am more intimately connected.

The Christians here have lately formed a missionary convocation, meeting once a month to talk of Church matters. The monthly contributions go to the support of a boys' and girls' day-school in the neighborhood of the city; while the Christian females have organized a sewing society, the proceeds of which are intended for missionary purposes. Thus, here and there some activity is being shown among native converts. Christian females are growing up here and there, and about the Church and chapel are gathered each a religious community.

The country is at peace; the rebels have been scattered by the Imperialists. But I fear dissatisfaction with the government is too deep to allow of any lasting peace. Here and there, scattering bands of rebels are found, who break out whenever an opportunity offers. Our Government is rotten to the core. High officers

are avaricious, immoral, and addicted to opium. Scarcely any attempt is made by the Government to ameliorate the people, or raise the standard of civilization. Another evil is, the country is too thickly populated. The appearance of the country is by no

means favorable to a stranger. To this day she has still clung to her old manner of building junks, houses, etc., while the Japanese, who have had only a few years intercourse with Europeans, have already adopted foreign appliances.

MISCELLANEOUS.

BRAHMIN STUDENTS.

Our engraving accurately represents two Brahmin students who were in the English Government College at Bombay. Crowds of Hindu young men are now flocking to the colleges which have been opened in various parts of India, and from them they go to the Calcutta University. These crowds are so great that the Vice Chancellor of the Calcutta University says he does not think that anything of the kind has been seen by any European Universities since the middle ages. It is pleasing also to know that the Bible is not shut out from these government schools as much as it used to be, and that the instruction is more Christian than it was. A missionary writes: "A well-educated native ministry is fast springing up. Schools, which twenty years ago had not been heard of, have risen into Colleges, and Bachelor of Arts are now studying theology with a view to the ministry, where, at that time, not a single Christian pupil could be found."

SINGULAR HISTORIES.

MANY of the converts of the Friendly Islands have singular histories. One of the greatest persecutors of the Christians was a chief, Hafoka; but in 1857 he grew so troubled that he fled from his village, and sought instruction in a Christian settlement. The man to whose house he fled was a distant relation, and was full of faith and of the Holy Ghost. Here, though more than forty, Hafoka began to learn the alphabet; fell into Christian conversation, with the people; saw Christ-

ian life in his friend's house; and at last determined that on the next Sunday he would confess Christ. "Hafoka," said the minister, after the service, "how is it that you have come to this place?" "It is true," he replied, "I am here; and I have come to be a Christian. I have been a wicked man. I have been a persecutor. But now I have bowed the knee to Jehovah. I have forsaken all I possessed, that I may serve God. I have many friends in Houma. My wife and children, lands and property, are there; but I have forsaken them all, that I might come and worship God here." "What led you to leave them? And why so suddenly?" "I can scarcely tell you. For weeks I heard, as it were, a voice within me, saying, 'Hafoka, rise, and leave this place; go to the Christians.' Day and night that voice seemed to speak to me; I became very uneasy and unhappy. At length I could bear it no longer; and resolved, if possible, to know what it meant. And now I understand it all. It was the voice of God. I am sure that He has led me amongst this people. Once I was dead, but now I am a living man. I cannot return to heathenism; and if my wife and children will not come to me, then I am even content to lose all for the sake of Jesus Christ." Upon Hafoka's conversion there arose great commotion. A message was sent from the Houma chiefs, inviting him to return. "Allow me," he replied, "to practice my religion in Houma, and I will return at once. If this be not done, I will never go back." Armed men were then sent to take him by force, but he escaped



BRAHMIN STUDENTS.

into the bush, and was not further troubled. The king granted him a tract of land; his heathen wife soon joined him and as the people of Houma were persecuted, they fled to Hafoka; so that there was soon a Christian settlement on the spot, with its chapel, school, and teacher. Hafoka's courage is matched by another Christian, Latselu, who, when a chief leveled a gun at him, called out: "Stop! If you shoot me, well and good for me, I shall go at once to heaven; but remember that will not be the end of it. God will require my blood at your hands." The muzzle of the gun was dropped, and the teacher escaped. Persecution raged against the few who confessed Christ. The French priests made common cause with the heathen, and got a decree passed that the entire population should become Romanist. The Christians refused, and war was immediately begun with them. Mahe, the teacher, headed the Christians. "You go and tell them," said he, "I shall not turn; and if it is the will of the king, chiefs, and priests, that I turn, here is my head—cut it off, and take it to that religion. Think you, would it be of any use for me to turn, and pray to a woman, or to the devil-god that you Uvean people worship? Here is my head! Take it; but I shall not turn." Mahe was spared, and held Christian worship among the dense woods under cover of the night.—*Christian Work.*

THE GENTLE REBUKE.

THE late much-loved and lamented Mr. LACROIX was once preaching in a chapel at Calcutta, when a fierce Hindu, who no doubt believed that he would please his gods and save his soul if he killed the missionary, came quietly behind the preacher with a big stick, and aimed a heavy blow at his head. Providentially, and without seeing his danger, Mr. LACROIX turned, just as the club was about to fall, and in consequence, it missed his head and struck his shoulder. In a moment the people jumped up, seized the man, and called for

the police. But Mr. LACROIX stopped them, and then, placing the wretched fellow in front of the congregation, he said to him, in a calm and gentle voice, and without showing the slightest sign of anger, "You have endeavored to do me a severe injury, and I might very justly complain of you and have you punished; but the religion I preach teaches me to forgive those who do me harm. For the sake of that religion, therefore, I will forgive you and let you go." Mr. MULLENS, who mentions the circumstance in his interesting memoir of Mr. LACROIX, says that this conduct of the devoted missionary made a deeper impression upon the people than any sermon which he ever preached. They were struck so with the strange kindness of the man, in thus overcoming evil with good and showing the spirit of Him who said, "Father, forgive them, for they know not what they do," that they burst out at once into a loud shout, "Victory, victory to Jesus Christ."

CONDITION OF SPAIN.

A DAILY increasing poverty; a steadily progressing degradation; agriculture backward; no manufactures; social disorders; numberless bands of robbers in the valleys and mountains; miserable soldiers; citizens without cultivation or energy; anarchy and corruption among the civil magistrates; the contempt of foreign nations.

A REMEDY FOR BAD COLLECTIONS.

The Rev. CANON MILLER, in a late speech made in England, says: "As an old pulpit beggar, I may just say there is only one remedy for bad collections, and this is to have them more frequently. I am certain of it. I never by any chance allow my congregation to go without a collection longer than a month, and I am sure the oftener we have collections the larger they will be." We commend this advice to all our readers as both philosophical and Christian.

"THE COMMONEST SELF-DENIAL."

A few weeks back the Secretaries of the Church Missionary Society received a note from an anonymous correspondent, inclosing two Bank of England notes, (£50 and £10.) The note was as follows:

29th June, 1866.

"Sixty pounds inclosed to cover

"11 years' annual subscription
at one guinea,

"23 years' annual subscription
at two guineas,

"which might have been saved and subscribed with the commonest self-denial."

The commonest self-denial! Yes, if this were only brought into repudiation, what enlarged means of usefulness would accrue to various Christian and benevolent institutions like our own, which are now sadly let and hindred by the stinted measure of support which is yielded to them.

A VAGUE RELIGION.

THE religion of the Friendly Islanders was vague, and might be summed up in the creed of Mr. PALGRAVE's Arab, that his

god was dead, and he did not know who had succeeded him. Paradise was reserved for the chiefs; about the fate of the common people there was no certainty. Sharks, volcanoes, and almost anything that turned up had their worshippers; and the offerings were vegetables, or on great occasions a finger-joint. If a deity needed much propitiation, a human victim was chosen, and there was a special tribe kept for the purpose of furnishing the sacrifice. —*The Christian Work.*

SOWING AND REAPING.

Let it be noted that in doing work for Christ, and laboring for souls, there are sowers as well as reapers. The work of the reaper makes far more show than the work of the sower. Yet it is perfectly clear that if there was no sowing, there would be no reaping. It is of great importance to remember this. The Church is often disposed to give an excessive honor to Christ's reapers, and to overlook the labors of Christ's sowers.

SUMMARY OF NEWS.**ENGLAND.**

A very interesting meeting of the South American Missionary Society of the Church of England has been held. It was occasioned by the speedy departure of the Rev. Mr. WILKINSON to Terra del Fuego, accompanied by two Fuegian youths, who have been educated in England. The meeting was addressed by Mr. WILKINSON, Lord KINNAIRD, and the Secretary of the Society. The Secretary said: "The South American Missionary Society contemplated, among its objects of evangelistic labor, not only the aborigines, numbering 6,000,000, and the negroes, 4,000,000, but a large English population, settled in many districts, following mining, agricultural,

and mercantile pursuits. British sailors, frequenting the South American ports and Chincha Islands in great numbers, formed another sphere of labor. The stations already opened were Panama, Callao in Peru, Coquimbo and Lota with Araucaria in Chili, Paysandù in Uruguay, El Carmen in the North of Patagonia, and Keppel Island at the Falklands, with a Mission vessel, the "Allen Gardiner," named after the founder of the Society, for the work in Terra del Fuego."

RUSSIA.

The religious features of St. Peterburg have been sketched by the special correspondent of the London *Times*, who accom-

panied the Prince of Wales during his recent visit to Russia. Having remarked that the climate will not allow the people to live much out of doors, and that whatever the strong or the weak points of Russia may be, they are at this season concealed in their houses, he says: "There is only one thing which makes the Russian stop in the street, even in winter. It is the duty of prayer. It seems to be regarded as more than ordinarily meritorious in this country to perform one's devotions before sacred images, and as the believers cannot possibly enter each of the many churches scattered through every street, they frequently remain standing outside the door, muttering prayers, and acquitting themselves of their religious obligations in a manner less formal, it is true, yet equally consistent with the rules of their Church. The devotion exhibited on these occasions is apparently earnest and sincere. Gentlemen of rank excepted, I have seen persons of all classes and both sexes engaged in this pious occupation. Strong men in sheepskins, with yellow beards, looking like the divinities of Northern mythology—ladies, the wives of officers, and daughters of Councillors of State, and poor, miserable women, hobbling about in the winterly roads, and resorting every now and then to the image of their choice to ask it for their daily bread—all seem to prostrate themselves with equal humility before the shrine of their patron saint."

TURKEY.

A correspondent, writing from Constantinople, November 25th, says: "I alluded, in a late letter, to the treatment which Robert College had received at the hands of the Turkish Government, and expressed my surprise that our own Government should allow its citizens to be trodden under foot in this way. I now understand that Mr. Seward has decided to insist upon the rights of the College. The establishment of this college, under the presidency of the Rev. Dr. HAMLIN, and of the Syrian College, at Beirut, under the Rev. Dr.

BLISS, were two of the noblest and wisest charities ever devised for the benefit of the East. They are an honor to America, and especially to the merchants of New York. But the jealousy of the Jesuits and the narrow-minded fanaticism of Ali Pasha has obstructed the progress of Robert College so far that, although a site has been bought and paid for, the trustees can neither build upon nor reclaim the money paid for it, although they hold the permission of the Grand Council of State to erect a college there, and bought the land on the faith of this permission. Now they say, either refund our money, or allow us to proceed to erect our buildings. This is certainly nothing more than justice, and I am not surprised that Mr. Seward has, at last, determined to insist upon it. It is only strange that he has allowed two or three years to pass without taking measures to bring the Turks to their senses.

CHINA.

Several years ago, in some commotion at Canton, there was a large amount of American property destroyed, belonging to merchants and missionaries, for which the efforts of Mr. BURLINGAME, our minister, obtained compensation from the Chinese Government to the amount of \$750,000. After paying all the claims that were presented, there was a residuum of \$200,000, with which it is proposed to endow an American college at Peking, and invest this money in a board of trustees, consisting of the Minister Plenipotentiary at Peking, and a certain number of American consuls in China, together with a number of American missionaries, who shall be elected from time to time to that office, in all, say ten trustees.

GREENLAND.

The *Periodical Accounts* of the Moravian Church says: "A sixth station has been added in Greenland, at a place called Igdlorpait, a word which signifies a multitude of houses, or a city, and which, we would trust, may prove its suitableness, in the

new settlement becoming 'a city set on a hill, which cannot be hid.' The establishment of this station, as of that at Umanak, has for its object rather the better superintendence and care of the Greenland flock, than any extension of the work, which, indeed, would scarcely be practicable in a part of the country where the

whole population is at least nominally Christian. The wider diffusion of the means of grace and instruction by no means does away with the necessity of employing suitable native assistants, the training of whom is therefore looked on by the missionaries as one of their most important duties."

NEW BOOKS.

1. THE ORIENTAL PICTURE GALLERY ; OR, ILLUSTRATIONS FROM INDIA, CHINA AND JAPAN. *With explanatory remarks and missionary information. Edited by the Rev. JOHN LIGGINS, Missionary to China and Japan.*—New York: Published by HURD & HOUGHTON.

2. THE MISSIONARY PICTURE GALLERY ; OR, ILLUSTRATIONS FROM BRITISH AMERICA, MOHAMMEDAN COUNTRIES, AFRICA AND NEW ZEALAND. *With explanatory remarks and missionary information. By the same.*

Profusely illustrated with engravings from sketches or photographs taken abroad, and printed at the Riverside Press on fine paper, and with an illuminated flexible cover. Price, 75 cents each. They may be had at the principal book-stores, or they will be sent, postage free, on receipt of the price, by the Publishers, or by the Rev. S. D. DENISON, D.D., 19 Bible House, New York.

"These books look well, and read well. I am glad that something attractive is out on Missions"—Rev. J. G. AUER, *Princi-*

pal of the Mission House, West Philadelphia.

"Very interesting and attractive books. We would be pleased to find that they had a large and remunerative sale."—*The Episcopalian.*

"Two collections of engravings, illustrating missionary affairs, and with interesting information arranged as a sort of running commentary to the pictures. The Riverside Press has given the use of some of its best type to these slender but interesting volumes. They will afford many hours of instructive and pleasing study to the young."—*Church Journal.*

"THE MISSIONARY PICTURE GALLERY and its companion, the *Oriental Gallery*, are both works of much interest, while their circulation will everywhere tend to excite a missionary spirit. We have to thank the author for these two interesting and elegant compilations. By their aid we may all become extensive travelers without leaving our native land."—*The Protestant Churchman.*

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from Dec. 11, 1866, to Jan. 10, 1867:—

New Hampshire.

Concord—St. Paul's, Epiphany coll.....	28 00	
Keene—St. James' " ".....	22 88	
Portsmouth—St. John's " ".....	43 60	94 48

Vermont.

Bonnington—St. Peter's.....	10 00	
St. Alban's—St. Luke's.....	50 00	60 00

Massachusetts.

Boston—St. Paul's S. S., gold, \$1018.40,	
premium, \$335.94.....	1354 34
Brookline—St. Paul's S. S., for Af.....	100 00
Chelsea—St. Luke's.....	6 25
Lowell—St. Anne's, Epiphany coll.....	24 61
Wilkinsonville—St. John's, for China..	6 00 1501 20

Rhode Island.

<i>Bristol</i> —St. Michael's, Ladies' Benevolent Society, for Africa.....	25	00	
<i>Crompton</i> —St. Philip's.....	2	15	
<i>Providence</i> —Friends of Bp. Burgess, toward erecting memorial buildings at Port au Prince, Hayti.....	2400	00	2427 15

Connecticut.

<i>Easton</i> —Mrs. Deborah Jennings.....	5	00	
<i>Stratford</i> —Christ S. S., for Africa.....	35	00	
<i>Weston</i> —Emmanuel S. S.....	1	00	41 00

New York.

<i>Albany</i> —St. Paul's.....	50	00	
<i>Amsterdam</i> —St. Ann's.....	3	60	
<i>Astoria</i> —St. George's S. S., \$10.23; Infant class, \$7.50; Gertie and Clarence Whittmore, \$21.40.....	29	13	
<i>Brooklyn (E. D.)</i> —St. Paul's, for China.....	10	50	
<i>Cooperstown</i> —Christ.....	9	00	
<i>Delhi</i> —St. John's.....	24	76	
<i>Newburgh</i> —St. Paul's.....	23	42	
<i>New York</i> —Calvary.....	306	64	
“ a member.....	50	00	
“ Chapel.....	25	15	
“ John F. Underhill, Esq.....	25	00	
“ Miss Jay, for Japan.....	100	00	
“ Am. Miss. Asso., for Rev. G. W. Gibson, Africa.....	212	50	
“ Trinity, for Honolulu.....	52	00	
<i>Rensselaerville</i> —Trinity.....	4	00	
<i>Richmond</i> —St. Andrew's S. S., for ed. of a boy, (David Moore), Africa.....	32	84	
<i>Scarsdale</i> —St. James', the less.....	25	45	
<i>Yonkers</i> —St. Paul's, addl.....	20	00	
“ Mediator, a poor man.....	1	00	1014 99

Western New York.

<i>Batavia</i> —St. James', for Honolulu.....	30	84	
<i>Buffalo</i> —Trinity.....	3	00	
<i>Catherine</i> —St. John's.....	4	00	
<i>Homer</i> —Calvary, for Africa.....	10	00	
<i>Syracuse</i> —St. Paul's.....	20	76	
<i>Utica</i> —Grace.....	34	80	103 40

New Jersey.

<i>Bergen Point</i> —Trinity, for ed. of John Burrows and Killen, Africa, \$125; for Hospital, Cape Palmas, \$25.....	150	00	
<i>Burlington</i> —St. Mary's Hall, five-cent coll., \$12, of which for Honolulu.....	30	00	
“ St. Mary's, Epip. off'g.....	44	00	
<i>Clarksboro</i> —St. Peter's, \$7; S. S., \$10, for Africa.....	17	00	
<i>Hoboken</i> —Trinity.....	11	80	
<i>Middletown</i> —Mary's Christmas off'g, for African children in charge of Mrs. Hoffman.....	5	00	
<i>Morristown</i> —Redeemer S. S., for Af.....	31	07	
<i>Mount Holly</i> —St. Andrew's Female Miss. Soc., for Af.....	1	00	
<i>New Brunswick</i> —Christ, for Rev. R. Nelson, China.....	10	00	
<i>Trenton</i> —Trinity, for Bp. Payne.....	9	41	
<i>Woodbridge</i> —Trinity.....	4	65	312 93

Pennsylvania.

<i>Francisville</i> —St. Matthew's, five-cent collection.....	130	35	
<i>Kingsessing</i> —St. James', Bible class, for Africa.....	14	00	
<i>Lancaster</i> —St. James', five-cent coll.....	16	00	
<i>Mount Hope</i> —Hope Church.....	4	00	
<i>Oxford Church</i> —Trinity S. S.....	8	61	

<i>Phila.</i> —Crescentville S. S.....	11	39	
“ St. Jude's, members for Orphan Asylum, Cape Palmas, Africa.....	21	00	
“ St. Paul's Missionary Soc., for China.....	50	00	
“ St. Paul's S. S., for Africa.....	95	00	
“ Rev. D. D. Smith.....	50	00	
“ (West)—Church of the Saviour, for scholarship in Af. \$25; orphan asylum, Cape Palmas, Africa, \$10.50; China, \$5.....	40	50	
<i>Wilkesbarre</i> —St. Stephen's S. S., five-cent collection, \$11.75; general, \$50.....	61	75	502 60

Maryland.

<i>Baltimore</i> —Memorial.....	70	44	
“ St. Barnabas' (free).....	10	00	
<i>Easton</i> —A. E. C., for St. Mark's Hospital, Cape Palmas, Africa.....	1	00	
<i>Frederick</i> —All Saint's S. S., for ed. of a child in Africa.....	25	00	
<i>Kent Co.</i> —Chester Par., \$10; for Blind Asylum, Africa, \$10; for Greece, \$13.87; general.....	33	87	
<i>Georgetown, D. C.</i> —Mission Chapel S. S., for China.....	10	00	150 31

Virginia.

<i>Richmond</i> —St. James', Mrs. H.....	5	00	
“ Miss Ella Habersham.....	1	00	6 00

Kentucky.

<i>Louisville</i> —Christ, for Mexico.....	102	00	
“ Grace.....	8	60	
“ St. John's.....	8	20	
“ Gift from a lady.....	10	00	128 80

Ohio.

<i>Cleveland</i> —St. Paul's, five-cent coll.....	38	00	
<i>Cuyahoga Falls</i> —St. John's.....	30	95	
<i>Gallipolis</i> —St. Peter's S. S.....	15	00	
<i>Granville</i> —Rev. A. Sanford.....	3	50	
<i>Warren</i> —Christ.....	9	00	96 45

Illinois.

<i>Chicago</i> —A S. S. teacher, for Africa.....	6	00	
<i>Wenona</i> —E. H. Swayze.....	5	00	11 00

Michigan.

<i>Detroit</i> —Christ S. S., \$50; for Miss Scott's school, Africa, \$50; colored S. S., for Miss Scott's school, \$10.97.....	110	97	
<i>Hillsdale</i> —St. Peter's.....	5	10	116 07

Wisconsin.

<i>Kensha</i> —St. Matthew's.....	16	00	
<i>Milwaukee</i> —St. Paul's, five-cent coll.....	8	00	
<i>Racine</i> —Mt. Pleasant Mission school.....	6	52	30 52

Miscellaneous.

A thank-offering.....	5	00	
A friend.....	2	00	
“.....	2	00	
“.....	50	00	59 00

Legacies.

<i>Phila.</i> —Estate of Miss C. M. Moore.....	45	00	
<i>Bethlem, Ct.</i> —Estate of Benj. T. Lake.....	391	18	
<i>Boston, Mass.</i> —Estate of Miss E. A. E. Codman, for Af.....	50	00	486 18
Amount previously acknowledged.....			\$7142 08
Total since October 1, 1866.....			\$15,287 23

FREEDMAN'S COMMISSION

OF

The Protestant Episcopal Church.

FEBRUARY, 1867.

SELECTION.

THE following letter from a Southern clergyman, written without a view to publication, has been sent us by a friend, whom we thank for the kindness, and we doubt not our readers will join with us. The letter is an honor to the head and heart of the writer, and stamps him as a *man* and a *Christian*.

“Your last kind and welcome letter came to me some days since, and would have been answered forthwith, but for a desire to be able to acknowledge the receipt of your liberal donation of prayer-books and Testaments for the freedmen, to whom I am permitted to dispense the word of life. I am much gratified at the kind consideration, shown by the excellent society that you represent, to the report published by me, as an employee of the Domestic Missionary Society, in the SPIRIT OF MISSIONS. God be praised for this as for all his mercies. I feel a deep and lively interest in the spiritual condition of this unhappy race; they have served us all their lives. The relation of master and slave was to me one of anxious concern. There have ever been in our family large numbers of slaves. At the emancipation, the children and grandchildren of my father were despoiled of upwards of five hundred slaves. I have felt that the possession of these immortal creatures devolved upon us a weight of responsibility, at which my soul shuddered. I have constantly endeavored to acquit myself of the duty of guiding such as were providentially brought under my ministry into the way of eternal life. My ministry in Carolina, Tennessee and Georgia has ever had, amongst its objects of deep and anxious solicitude, the colored people. In M——, I had in my Sunday-school during the fearful struggle between the South and North as many as one hundred and twenty-five pupils of both sexes and all ages. I have had constant intercourse, as master or minister, with them; and I am happy to give it as the impression of my best deliberate judgment that, as a class, they are in no way deficient in moral or mental endowment. I feel an inexpressible disgust for the phrase of godless science, “so called,” which would place this class out of the pale of redeemed souls. Atheistic ethnology would fain philosophise them into an intermediate state between the Caucasian race and the ape. But just so long as the negro has every bone, vein, artery, nerve, muscle that the white man has, I shall regard him as an heir together with him of the grace of life, and labor assiduously for his salvation. I speak know

ingly when I say there is no want of mental capacity in them. The wonder with me is, that their intellectual powers are as good as they are. There are little boys in our family, once our slaves, as black as an Ethiop, to whom it is a pleasure to impart knowledge. They have such a quickness of perception and facility of memory, that they learn with wonderful readiness. Their attachments are strong, and their moral sentiments far beyond what would naturally be presumed from their life-long bondage. The bondmen are learning to regard their former masters as their best friends. They, in nearly every instance, go to him to extricate from difficulty. I am happy to feel that the negroes, that formerly belonged to our family, regard me with confidence and affection, as their true and best earthly friend.

"When I announced to the congregation on last Sunday night that kind friends had responded favorably to my appeal for testaments and prayer-books for them, and that by my next regular sermon (I preach each alternate Sunday), I should likely have them ready for distribution, you may conceive their satisfaction. My services, then, are becoming more and more interesting; my congregations are steadily increasing in members and interest. You would highly enjoy being present and witnessing the orderly deportment, the clear and distinct responses, and above all, the soul-stirring music. I have a choir of about ten or twelve, who take the entire conduct of the singing. I give them the psalms and hymns and they raise and carry the singing. And it would be no disparagement to cultivated choirs to compare the music of my colored choir, in its deep, solemn, pathetic power, to the best of them. My people often say to me, "Doctor, you are killing yourself preaching three times, and conducting services thrice on Sunday," and advise me to discontinue my third service. I tell them I am blessed by the divine goodness with strength and vigor of constitution, doubtless for the express purpose of doing good to the souls of men. And just so long as health and strength are unimpaired, and the freedmen continue to wait upon my ministry, will I labor to the utmost of my power in their salvation.

"And now, in conclusion, dear Miss P—, allow me to make known through you my grateful sentiments, to the benevolent body which you represent, and to assure you of my fervent prayers for the divine blessing upon you all, as a society and as individuals. Will you not pardon this prolix letter, and believe me very truly yours in the Redeemer."

EDITORIAL.

YES OR NO.

WE desire the members of our Church to say *yes* or *no* to the following questions: Shall the Protestant Episcopal Church engage at all in the work of giving to the freedmen religious and other instruction? If it shall, should it not engage in that work with earnestness and zeal, and put forth energy and effort proportioned to the vastness of the field to be cultivated, and commensurate with the wants of those to be benefited? If so, will not each one to whom these lines come, whether clergyman or layman, in his or her respective sphere, take an active interest in this work, and by word and deed contribute to its advancement?

These questions are by no means superfluous. The Board of Missions and the

General Convention of our Church have, it is true, resolved that the Protestant Episcopal Church, as a Church, and in its corporate capacity, shall engage in "*the religious and other instruction of the freedmen,*" and have committed such instruction to a Commission, with authority to devise ways and means, and to prosecute the work, but this is a very different thing from each individual member of the Church deciding for himself or for herself that our branch of the Church Catholic shall have share or lot in the education of the former slaves of the land. The reasons which influenced the representatives of our Church in the Board of Missions and the General Convention to organize the Protestant Episcopal Freeman's Commission, should weigh with every individual member of that Church, and secure unanimity of sentiment and feeling. No one who considers the object of the Christian Church, and admits that the freedmen are human beings, whatever may be his views of the nature of the Church, can refuse his approval of the acts of his representatives in establishing our Commission. If our Church is a branch of the one Catholic Church, which Christ, through his Apostles, commissioned to preach the gospel to every creature, the obligation rests upon her to instruct the freedmen out of God's Holy Word; and if our Church is only one among many denominations of Christians, her members must be presumed, at the very least, to regard her as the best, and hence should labor to extend her influence and power over all the earth, and freely give the special privileges which they enjoy to those who want them. On any ground, we think all will say yes to our first question.

But an affirmative answer to the first question carries with it assent to the remaining two. If the Church is to engage in the instruction of the freedmen at all, her efforts should be proportioned to the field before her; and as what is the duty of the whole Church is proportionally the duty of every particular member, every particular member should seek to discharge his share of that duty, to the extent of his ability, in harmony with other obligations. We do not, of course, regard our particular department as so conspicuous in importance as to overwhelm in interest Domestic and Foreign Missions, or the claims of Diocesan or local charities; we only ask the members of our congregations to consider seriously the claims of the freedmen, and to give for their instruction a fair proportion of their offerings, the judgment of each determining what that may be.

We feel, ourselves, that the Church to-day has no more important or deserving object, before her, pleading for support, than the work of our Commission. It is a work that has called forth the interest and efforts of all the religious denominations of the land, most of whom, we regret to say, surpass us in earnestness and liberality. The freedmen will receive instruction of some kind; if we do not educate them, others will, and those who lead in the movement will have the strongest and firmest hold upon them. Shall they be given over to the Romish Church, with all its abominable idolatries and superstitions? Shall they be left to a system of education, which cultivates the intellect while it leaves the heart undisciplined and the conscience

enlightened? Or shall they be brought under the power of God's word, as embodied in our formularies, and enjoy the restraining, refining, elevating and disciplinary efforts of our liturgy, which will at once beget in them the love and habit of order and decency in devotion, and give the fullest scope to fervor and earnestness?

We append an extract from a letter of one of our teachers, to be found among our correspondence, and would reiterate her words, "Now, now is the time for action."

"Efforts are making to have a Catholic (Roman) priest here; if successful, the Church will lose all she has gained. Other sects are up and doing;—no slumbering, no folding of the hands on their part. The harvest is ripe. Oh! what a fearful and important trust is committed to us, and now, now is the time for action."



OUR COMMISSION.

WE fear that there are many persons, in the congregations of our Church, who do not understand the nature of our Freedman's Commission, nor the character of its work. The Commission is a branch of the Board of Missions, and derives its existence and authority from that Board and the General Convention. The resolution under which it was created is as follows:

Resolved, That the Constitution of this Society be so amended as to authorize the appointment, during the will of this Board, of a Commission, to be called the "PROTESTANT EPISCOPAL FREEDMAN'S COMMISSION," to whom shall be committed the religious and other instruction of the freedmen; said commission to meet quarterly, a majority to be a quorum, with authority to appoint a secretary, and general agent, and treasurer; and to constitute, as its general representative, with full power to act for it during its recess, an executive committee, composed of such of its members as it may prescribe, not to exceed eight; the members of said committee to be *ex officio* members of the Board of Missions; said commission to be governed in its actions by the principles laid down in the eleventh article of the Constitution of the Board.

In accordance with this resolution, the Commission, at its first meeting, appointed an Executive Committee, with a Secretary, General Agent, and Treasurer, "as its general representative, with full power to act for it during its recess." To this Executive Committee, of which the Secretary, General Agent, and Treasurer are *ex officio* members, is committed the conduct of the work of the Commission, which is, "the religious and other instruction of the freedmen." This instruction is given by teachers, who are appointed by the Committee, upon testimonials of their qualification and experience, or upon personal examination, satisfactory evidence of moral and Christian character being in every case required. The funds of the Commission are appropriated exclusively by the Committee, and are sent directly to the teachers, or expended in the purchase of supplies for the schools. The teachers are held directly responsible to the Committee, from whom they receive their commissions, instructions, and salary, and to whom they make monthly reports. The

religious teaching which they impart is that which is furnished by our own Church, and the "other instruction" is such as is given in the best common schools of our land. Where the Bishop of a Diocese and the Rector of a parish are willing and ready to co-operate with the Committee and its teachers, schools are established at such places as present a suitable field of labor, and promise an adequate prospect of usefulness and success. A number of the Southern Bishops and clergy have requested the Committee to establish schools in their respective dioceses and parishes, have received and welcomed our teachers with Christian courtesy and kindness, and are doing all in their power to aid them in their work. New fields are opening before us every day; the harvest is plenteous but the laborers are few, and few not because they are not ready to go, but because we have not power, through want of money, to send them. Will not all who read this article join with us in the prayer that God will send forth laborers into His harvest? and will they not give as the Lord has prospered them, to sustain the Committee, and solicit others to unite with them in prayer and offerings?

The names of the Executive Committee, and other officers of the Commission, may be found on the last page of the cover of the "SPIRIT OF MISSIONS." They are in themselves a sufficient guarantee of the character of their work, and should secure for it the confidence and co-operation of all the members of our Church.

C O R R E S P O N D E N C E .

VIRGINIA.

Letter of Miss Hicks, Teacher at RICHMOND.

Our school is to have a vacation until New Year's Day. I proposed to make each of my scholars a New Year's present. On consulting one of my scholars with regard to his present, he remarked that he "would like something that would be useful to him." Very sensible for a lad of ten years. On further conversation, I found that he was expecting to leave school, if he could get a situation in some family the coming year. I could but express my regrets at the thought of having to part with so good a scholar, and one who had been with me from the first commencement of the school, when he spoke, and said that he was "very sorry to be compelled to leave, but he wished to aid his father and mother, for they were obliged to work very hard, and that his father was broken down by hard labor." The boy shows a noble spirit, and is really a noble child. He labors very hard out of school, is always late, on account of having so much work to do. The moment he enters the school-room he takes his book, and applies himself diligently. Sometimes he is but an hour and a half in school, yet scarcely ever fails in his lessons. If he misses one word in his spelling, or one question in geography, he is sure to say "Please, ma'am, let me get my lesson over again." With him there are no such words as "I can't."

I have several scholars who will leave school next year that I am sorry to lose; their places will probably be filled with new comers. Our school, the past month, has

not increased largely ; several have left, and several new ones have taken their places, so that we number about the same that we did last month.

Our Sunday-school, the past month, has been very well attended, when we have been able to assemble ; but, owing to the inclemency of the weather, we have not met our classes but three Sundays since I last reported. The roof of the church is considered unsafe whenever there is any amount of snow lying on it. I find that since the last snow storm the roof has undergone a decided change, not for the better. Dr. PETERKIN thinks he will have it examined thoroughly, to ascertain if there is danger of its falling in. Several of our scholars have become frightened by going in one morning and finding that some of the plastering had fallen, and so they left the school.

Dr. PETERKIN is with us each Sunday afternoon. He addresses himself chiefly to the Sunday-school children, with very happy effect. He has kindly supplied us with a load of coal the past month.

I confess to a hearty welcome for the New Year, anxious, of course, with regard to the future success of our school, I always have a great dread of vacations. Plans for the future are shadowy and indefinite.

I often feel that probably one can never accomplish more *lasting good* than when engaged in teaching children and youth the way up "science's rugged steep," endeavoring all the while to lead them also in the heavenly way. We need not so much to desire and pray for wider fields of usefulness, as for a heart to do all we can in our present situation, so that when God gives us a greater work to do there may be reason to hope that "he who is faithful in that which is least, will be faithful also in much." Oh, what an office is that of teacher of the young ! How glorious, and yet how fearful ! May we ever realize our position, always remembering that we are now sowing to reap the fruits in eternity ; and shall we not look well to the character of each little seed, lest, perchance, we scatter tares among the wheat ?

Oh, if I should be the means, in the hands of God, of saving one of these dear children, how amply shall I be rewarded for all the toil and anxiety I have endured on their account. The promise is "in due season we shall reap, if we faint not."

Extract from a Letter of MISS FANNY TAYLOR, Teacher at RICHMOND.

The weather has been so extremely cold, and some of the children so thinly clad, that the attendance has not been as good as I could wish, but my class is steadily increasing both in numbers and interest ; I am more than grateful at their progress. A mother came last week to thank me for the pains I took with her little boy, "who repeated his catechism so beautiful that he astonished every one." We were disappointed in not obtaining the services of the minister I mentioned in my last, but our good and kind friend, Dr. PETERKIN, has promised either to officiate himself, or get the services of one of his brethren, once on every Lord's day, which I am confident will increase the interest in our service very much. He also catechises them, for which he has a peculiar talent. Dr. MINNEGERODE officiated for us yesterday. May God bless and prosper our work.

Extract from a letter of MISS SALLIE R. COOMBS, Teacher at PETERSBURG.

You have heard so lately and so full an account of our operations here among these needy people—of our schools and the church work—from Miss AIKEN, that, as this month rolls on, and the time for reporting draws near, I feel my inability to inform you upon anything new.

The work moves on in its steady, onward, upward course. Every week marks a

decided improvement in our school, both in mental and moral training, and daily applications are made for admission. The hours of labor are hours of pleasure to me by the enthusiastic love of study and thirst for knowledge shown by this "peculiar people." I speak as a whole—there are exceptions—even some seem hopelessly dull in their mental exertions. A few such I have; one in particular, a girl from the country. When I first attempted to instruct her, I thought it impossible to awaken her mind. She was one week learning a short Scriptural text; but her regular attendance at school has produced a marked difference. She grows better and brighter, and applies herself perseveringly to her books and slate. They all feel the stimulating effect of study, and show the softening and civilizing influences of the school discipline.

There is one strong reason, I think, why these colored children should be under the influence of schools and teachers, in order to inculcate the clear, strict principles of honesty, truth, and respect for the property of others, which their parents, with their best intentions to bring up their children in the right way, fail to do, from the fact of their having such confused ideas of right and wrong themselves, incident to their former condition.

My department of the school is large, numbering sixty pupils. This number is more than I can do justice to. So, in such an emergency, I have adopted a plan of appointing some of my best scholars as assistants. I find it works admirably; as they are allowed to teach one or two smaller classes as a reward of good conduct, it is a matter of pride with them, which they enjoy very much.

We have nice desks now for them to write upon. All are anxious to possess a copy-book, and many make fair progress. Those who cannot buy them, get blank paper, and sew it together; and, as a last resort, one of the persevering girls found an old, used account-book, cut the leaves, and fastened them neatly together in the form of a little book, and asked me to set her a copy. I wanted to know where she would write. "O, right over t'other writing, so I larns how." She had truly enlisted in "Try Company," and merited a *real* copy book. The parents often come in to see us about their children, to hear of their general deportment and attainments, and seem most anxious to have them learn. The father of two of our little girls remarked to me, last week, "I'll send them to school if I have not a crust to give them." Every Wednesday morning we have the "Mission Service," and devote the time generally to religious exercises. We feel the short instructions they receive on the Sabbath, to enlighten their souls upon the "one thing needful" too little by far, and we desire to tell them of the love of Christ, that the saving truth may reach their hearts, and there abide, that they may grow up to be honest, reliable Christian men and women. I cannot but think that when they cease to be "children in understanding," out of their strong emotional nature will develop a lovely type of Christianity.

The fall and early part of the winter was quite pleasant; but we have been visited with very cold weather the last three weeks, which has produced much suffering among the colored people. The children come shivering to school, in their poor, insufficient clothing, many with feet bare through openings in what they call shoes, and a number, for the want of these necessities, are compelled to stay at home.

We were wishing that some of the benevolent hearts from Northern homes, from the abundance and joy of the approaching Christmas festivities, would remember these destitute ones and make them to rejoice too, when we were gladdened by the arrival of goods and clothing from my church in Philadelphia, as a Christmas gift to the school. Happy were we to be made the medium for distributing these to the most needy, and

in giving comfort and pleasure to so many. I felt this anniversary of our Saviour's birth was fraught with more heart-joy, and kept in a truer spirit than ever before.

We know that God is with us all, who *truly* labor in the missionary field, and feel sure that what He had thus done, He will not suffer to be undone. There seems to be such a work to be performed *here*; that only through prayer, for strength and wisdom to do it in the way most beneficial to the cause, can we hope for success.

Letter of Miss ADA W. SMITH, Teacher at NORFOLK.

OUR school continues to increase and give evidence of successful improvement and discipline, which is the first essential and most difficult to teach these children; without which the most competent teacher avails but little.

Observations of two months confirm, and to a surprising degree, the capacity of these people in learning, and the children compare favorably with white children, and grown pupils learn more rapidly than one would suppose.

A mother, and child of six years, attend our school. The former was afraid she could not learn, but concluded to try, with results to her delight and my satisfaction. The little girl teaches her mother at home, who, when time permits, attends school for recitation.

The acceptance of the two colored teachers affords much satisfaction here. We consider them a desirable acquisition—by their experience and capacity, each having received education with a view to teaching, in which they have been successfully engaged (in private school) for some time, and with evident success.

The experiment of introducing colored teachers into our Mission will here find a favorable opportunity of being tested. As their plan is good, I shall make but little change in their regulations, affording them every possible advantage and some responsibility. They will teach the more advanced. Thus reserving in the main room for acceptance of new scholars and in preparation for these grades. This sifting and classifying is one of the most difficult tasks of our labor, especially in a crowded school with very limited accommodation.

In a short time, however, our school may be well graded. This is necessary, as the children generally are of a good class, intelligent and creditably advanced.

NORTH CAROLINA.

Letter of Miss HESKETH, Teacher at WILMINGTON.

Can it be possible that another month has passed away since our hasty report was written? But it is too true, and to-day finds us thinking and preparing for "Christmas," which the little "freedmen" are looking forward to with great delight. We had hoped to have on that day a Sunday-school festival, very nearly like as possible to our Sunday-school festivals at home; but we found it would be impossible to have one; so gave it up, hoping that within another year under God's good providence to be able to show our children here how our Sunday-school children at the North spend the day. But they are happy with the thought of helping us with the "greens" for trimming the church next week, which we are now planning for.

We shall have the help of many of the members of the church next week in preparing the trimmings; and then on Monday, the 24th, we hope to commence decorating our little "chapel," which has already become very dear to us. The "freedmen" have the entire charge of the chapel; that is, they consider it *their* house of worship, and seldom a white person attends service there, except, of course, the clergyman in charge of the congregation, Mrs. ATKINSON, her sister, Miss SPROAT, and myself.

Since the Rev. Mr. JONES resigned his position in the school, he has been quite ill, and has not preached for us for several Sabbaths. His place has been filled by the Rev. Mr. MORRELLE and Rev. Mr. PATTERSON, who is assistant at St. James's church. We expect to see Bishop ATKINSON and his wife the last of next week, and you cannot realize how much we anticipate their coming. We need them here; we want their advice, their words of encouragement, and their *friendship*. We want some one to come into our school from "our own Church" and encourage us, though we have a great deal to encourage us, for we see some little good done every day among our scholars.

The Sunday-school varies in its number of scholars each Sunday. Sometimes we have very nearly one hundred, and at another time not more than fifty. For several weeks past, the Rev. Mr. MORRELLE has assisted me, and we have had several of the young people from the church in the school assisting us. The greater part of the children who have attended regularly know the whole of the catechism; and they can now sing the "Gloria in Excelsis" beautifully. During the past week I have been teaching them the evening chant, "Praise the Lord."

We have not an article of clothing on hand now, except one large overcoat and one or two flannel shirts; and we are in need of shoes, stockings, and under-clothing for men, women, and children. If we could receive the materials for such things we could easily make them ourselves. A day or two ago we received a small box of clothing from Miss WEEDEN's school, in Pawtucket, Rhode Island. The garments were made by her scholars, and very nice they are too. There were two or three suits of clothing for a little girl whose heart will be made very glad. They want us to select one little girl who is in need for their child who they will sew for. We have not as yet picked out the fortunate little one. Some of these colored people are very poor, and if we only had the clothing for them, we might be able to make many of them very comfortable. I many times wonder how they keep themselves from starving, and how they keep warm.

To-day it has been raining, and the wind has been blowing hard; and the trees and roofs of houses are covered with icicles. So, you can imagine that we have had as stormy a day as many are in the North.

Letter from REV. MR. SKINNER, Teacher at NEWBERN.

We have spent a most pleasant Christmas—to the school, indeed, it was a very merry one. The day was begun by a special service at six o'clock, A. M. The order of which was as follows: Anthem, "Thou Child Divine;" Psalm 148 and 150, with a *Gloria Patri* and the *Gloria in Excelsis*; the 60th chapter of Isaiah; Hymn 43; Address by Rev. E. M. FORBES; a Christmas Carol by all the school children present, composed for the occasion; Prayers; "Shout the Great Tidings," as a final voluntary.

The school-house, converted temporarily into a neat chapel, was profusely and not without taste, decorated with evergreens, and brilliantly illuminated with candles in a chandelier and around the sides of the building.

A large number of adults, as well as children, were present—and all of them seemed to be equally impressed and delighted with the services, which were remarkable in their heartiness. The music was by no means bad, and what it lacked in skill and finish, was supplied by its congregational character and the zest of the singers. I do not remember to have attended before a Christmas service which was at once so festive and so devotional.

At 11 o'clock, A. M., morning prayer was said, followed by the Lord's Supper. This

second service was also attended by a large congregation, and a very respectable number of communicants presented themselves.

At night the grand event of the season, in the estimation of the school children, took place at the chapel. This was the exhibition of the Christmas trees and the distribution of the presents they bore upon their fruitful boughs. By seven o'clock, the appointed hour, the children swarmed at the doors, accompanied by their parents and friends, who had been invited to attend.

When all was ready the doors were opened, and a joyous crowd, of all ages, poured in, and rapidly filled the building to its utmost capacity. A really beautiful sight awaited them. In the chancel stood two large holly trees, brilliantly lighted with many-colored tapers, and their branches bent by the weight of the two hundred and fifty different presents—one for every child in the school. After a brief space for the hum of admiration and pleasure which succeeded the rush, the children were invited to partake of a little feast of cakes, apples, &c., provided by their parents and friends.

After an hour so occupied, order was restored with little difficulty, considering the dense crowd; and the presents were distributed. This was quite a laborious task, and occupied us above two hours. As they were taken from the trees they were handed one by one to the Rev. Mr. FORBES, rector of the parish, who bestowed them according to the name written upon each. Such a Christmas tree was rarely ever seen—so large and so full of *fruit*. Pretty dolls, in all the colors of the rainbow; illuminated primers, and fairy stories; pencils, pencil-holders, toys and bags of colored candies—all hung in studied confusion, with gleaming tapers here and there, entrancing the astonished gaze of the multitude. We managed to find something for all the children, and to make them realize that it was Christmas come back again. The whole affair was a grand success—and we think will have a good effect both upon the school and the Mission.

Extract from a Letter of MISS CHAPIN, Teacher at NEWBERN.

I should be glad if I could give you an idea of the progress of our work in Newbern, for indeed there has been great progress the past three months, through the untiring efforts of Rev. Messrs. FORBES and SKINNER. You already know about our neat and comfortable school-house, which we use on Sundays also for worship. Mr. SKINNER opens school every day with prayer. I can see a decided improvement in the conduct of the school, as well as the Church and Sunday-school, since this plan has been adopted. It is quite a punishment, if they are late, that they cannot come to the opening service. There are now more than two hundred and fifty children belonging to our school, with a regular attendance of two hundred and twenty-five. We have applications every day, which I am always sorry to refuse, for they seem so eager to come, but we cannot seat more than our present number or attend to them if we could seat them. They are willing to wait until any hour, if it is four P.M., without dinner, if they can only have a lesson. I seldom come home myself from nine A.M., until between three and four P.M.

The Sunday-school is well attended, there being over two hundred scholars. Some of the children, I know, are not able to come for want of decent clothing. We have helped them as much as we can, but having received no clothing since last Spring we have very little on hand, and none at all for women and girls, who need the most. If some of our friends will send us a few cast-off garments they will be most thankfully received and used to good advantage.

We are preparing to give our scholars as much pleasure as possible on Christmas-

day. The children have nearly all brought a few pennies, and altogether it amounts to about fifteen dollars, and some of our white friends here have contributed enough to make it twenty-five dollars, which will be enough to get each child something. We shall have the presents on a tree, and anticipate making it a happy day to all these poor little children. Mr. SKINNER has written a very pretty Christmas carol, which the children are learning to sing.

SOUTH CAROLINA.

Extract from a Letter of Mrs. SIMMONS, Teacher at LEXINGTON.

I went to Charleston this week to see if I could teach to more advantage there, but have returned, feeling it my duty to remain with these people. I believe my school is the only one in this district. I cannot convey to you my feelings at their expressions of gratitude and love on my return. Although the ground was covered with snow they left their homes, came to the road as I passed along, welcoming me on; and all the afternoon they were coming to express their joy at my return. I do indeed feel that I can give myself and time cheerfully to their improvement.

Extract from a Letter of J. M. JOHNSON, Teacher at STATBURGH:

The Freedmen held a large and orderly meeting here, on the first instant, to discuss the labor question. The speakers advised that they should work on such terms as would secure an honest support, and except they could do so, enabling them to educate their children, they must determine to remove to the West. Some have gone already; among them a few of my scholars. I have notified them of the preparation for a school-house ordered to be fitted up by the Commission, and have engaged an assistant just from the North to unite with me in the Sunday-school as soon as the house is ready. Meanwhile, I trust they may come to terms with the planters. I hope, with the divine blessing, Sunday and secular schools may accomplish much.

TENNESSEE.

Extract from Letter of Mrs. E. B. DOWNEY, Teacher at Orphan Asylum, MEMPHIS.

Our little mission is a sight full of hope. As has been said of other similar efforts, it promises enough to authorize every expedient to elevate and Christianize the black man. Miss Moore visited us last week. She has been laboring for fifteen months under the control of the "Indiana Yearly Meeting of Friends." They have three stations in this region of country; one at Little Rock, Arkansas; one at Helena, Arkansas, and one at Lauderdale, Mississippi. She expresses no regret for having embarked in this enterprise. Thursday, Bishop Quintard, of Tennessee, and Dr. Knight, spent two hours in school; they expressed much interest in the exercises. Mr. Gray, formerly member of the Legislature of this State, called on Friday. When I told the children they were not doing as well as they could, he answered "I have never seen anything like it; I want you to train a boy and a girl for me in this way, that I may use them to teach those I have at home." General Lewis, Superintendent of the Freedmen's Bureau for Tennessee, called, and promised to do everything in his power for the Asylum. These favorable omens are pleasing, but not, perhaps, the knowledge of the daily events of the school-room you may desire.

Let me tell you what interested Dr. Knight. It has been my practice Sunday afternoons to tell to the children Bible stories in connection with their other exer-

cises. Among my listeners was a little "contraband" of ten or eleven years of age named Peggy Lobdel. She says she used to fight when she first came here; now she is decorous and grave. Three days after I had related to her the story of Joseph, I called her into my room and said, "Now Peggy tell me all you remember about Joseph." I said, "I will take my pencil and write it down as you tell me." I will only further preface she had never heard it before, and told me this without any dictation from me. Here it is *verbatim*:

"Joseph had eleven brothers *an' nary sister*. Everything wot he knowed on his brothers he would tell his father; an' his father gave him a spotted coat; an' he dreamed, an' he told his brothers on his dream an' they was mad at him; an' he dreamed that the moon an' stars bowed down to him, an' he told his mother; an' his brothers called him 'old dreamer'; an' his father put him to watch the sheeps, an' every time the sheeps would eat up the grass round the tents they would move, an' they moved away off; an' their father was afraid they had done some wrong, an' had got in some trouble; an' Joseph's mother gave him some figs an' some things to carry to them, an' Joseph went trotting along to them over the hill, an' he got out thor; an' one boy say, 'Joe don't go tell paur what we is doing'; an' Joe told 'he can't tell a lie, if his father ask him—he tell him the truth'; an' one boy say 'he kill him,' and another say 'less put him down the pit'; an' they see some *calvary* (caravan) coming, an' they say 'Boys less sell him—all right'; an' the *calvary* come an' say, 'here, here is a little slave'; an' they took little boy an' gave twenty pieces of silver for him; an' the little boy say 'that not right, their own brother, they got no right to sell me'; an' the boys say, 'no, he ain't no kin to us'; an' the *calvary* took that little boy an' put chain on him an' carried him up thor—up thor to Egypt an' put him in prison, an' he was dirty; an' when he got thor all the folks love him, an' he made the family good; an' some persons told a story on him an' had him put in prison; an' one king dreamed; he drempt he saw seven fat cows an' seven lean cows, an' the more the lean cows eat the leaner they get; I don't know about the fat cows; (I explained) an' the king sent for the folks an' they could not tell him wot the dream was; somebody say, 'here, here a little slave boy down in prison, he can tell you all about that thor dream'; an' Joe come thor, an' the king say 'I dream I see seven fat cows an' seven lean cows,' an' the king told him; an' Joe say, 'no, I can't tell you till I pray'; an' he prayed an' then he say, 'in seven years you have plenty to eat an' you have plenty to throw away,' an' he say 'after them seven years he won't have nothing to eat'; an' sure enough they did not have enough to eat after them seven years; an' the folks was all starving, an' his brothers come thor an' he was a great big man then; they was men, too, an' they say, 'I want to buy some corn of you, all the folks down where I live is starving'; an' Joe say, 'how many brothers you got'? they say, 'I got ten—got eleven, *one is not, one is out*, one is home'; an' Joe say, 'wot his name he got home'? he say, 'go back *fetch that little boy*'; an' Joe say, 'I keep two of you here an' you go back *fetch little Ben*—fill up your bags an' go home; an' they went an' told his *pauthor* of it, 'an his father say it was killing to let little boy go; then they *foch him thor an' his brother cried*, an' the man told his man to put the money in the sacks; an' when they got home the money came rolling out of the first bag; an' they opened all the sacks an' all the money came rolling out, an' they did not know what was the matter, an' that man told them they must *bring little Ben*; an' they went an' told their father, an' he say 'he would die if his children go away from him'; and they

told their father they would bring him back; an' they carried him thor an' that man took him an' hugged him round the neck, an' the waiter sot a nice table for them; *Ben* sot at the end of the table; he had more'n the rest to eat; *they fotched things* an' little Ben got five times as much as the rest; he put the *oldest ones up to head*; he went into his chamber and *hollered out*, an' he washed his face an' come out agin; an' he sent the boys home an' tell them to bring his father down thor; an' they went an' fotched his father thor, an' they fainted—say he was so glad to see him; Joe say he have hosses, land, everything up thor; tell them to leave all the stuff they have; Joe have farm, plantations; he was next the king."

MISSISSIPPI.

Letter of MRS. LACEY, Teacher at OKOLONA.

My school is doing well. The children are obedient, attentive and industrious; they manifest the same desire to improve and the same thirst for knowledge as heretofore. The recitations of my classes are delightful, seldom an imperfect lesson, and it is truly astonishing to see with what readiness and accuracy they commit the poetical selections for their Friday exercises. I have one little fellow in school, of four years old, little MORRIS, a bright, intelligent boy, who progresses rapidly in his studies. He is going through his spelling book the second time, spells with the older pupils, and is quite a star in his class. It is amusing to see him take a class, and call upon the children to recite the multiplication table, days of week, months of the year, seasons, &c.

It is impossible, as each day I am engaged in instructing these uncared-for children, not to realize more and more the importance of educating them, and trainiug them up for a more useful and happier lot. What a fearful and important trust is committed to us, and now, now is the time for action. At times I am greatly encouraged, then again, when little, comparatively is done, I am sadly depressed. In consequence of the unfinished state of our school building we have suffered much inconvenience and trouble. The roof of our house suited very well the bright, clear days of summer, but when the rainy season set in, we could not, after a heavy shower, find a dry spot to sit or stand in, and frequently were obliged to dismiss the school. This inconvenience we have remedied, but our house is too open and comfortless for cold weather. Last week the freedmen made an application to the citizens of our town to aid us with funds to put the school-house in a more suitable condition for the winter. The appeal met with a kind response, and manifests the better state of feeling that prevails towards the freedmen. Among the enlightened and well informed class, there is but one feeling, and a right one, on the subject of educating the colored people. Some ignorant and prejudiced ones, and happily they are few, still scoff at the idea of educating the negro. The freedmen are now settling up their business with their employers, and making contracts and arrangements for the ensuing year. Their good conduct is gradually securing attention, and gaining the sympathy and confidence of the public. Sensible of the importance and rewards of industry, and with a desire to enjoy the comforts and luxuries of life, they show a willingness to labor to procure them. Numbers are anxious to send their children to school after Christmas, and we are solicitous to make such preparations as will enable us to receive them. We hope, indeed we earnestly appeal to our Christian friends to enable us to finish our buildings. The frame of the house, intended for the boys, is up, and if we can have it completed by New Year's, there will be no difficulty in filling it with scholars. In the summer our Sunday-school numbered one hundred and sixty scholars, of all ages, but our room was not large enough to hold

them, and now the weather is too inclement to teach out of doors, so that the attendance is small. Efforts are making to have a Catholic priest here, if successful, the Church will lose all she has gained. Other sects are up and doing—no slumbering, no folding of the hands on their part. The harvest is ripe. Oh, what a fearful and important trust is committed to us, and now, now is the time for action.

A "Mutual Aid Society" has been organized, and a "Branch Aid Mother's Refuge Society." We anticipate much good from the efforts of the latter. The pious, well inclined females are awakening to a sense of the sinfulness and deep degradation of many of their class, and are anxious to rescue them from their perilous, wicked course. I look back to the time when a similar society, in English Harbor, Island of Antigua, was formed, and made instrumental in saving hundreds of unfortunate ones from crime and sorrow.

It may interest you to know something more of our school, and I enclose you a short report* which I called on one of my assistants to render at the close of the month. I give it to you as it was handed me, without correction. The penmanship, spelling, &c., is such as certainly do him credit. The young lad who wrote it is the same I made mention of in my last communication. This time last year he was in his A. B. C. We would again ask for a supply of Bibles. Only four were sent us, and four Testaments. With a little more assistance we trust to place our school above need, and make it self-supporting. A sweet little tribute was lately received from the "Scribner Road Sunday-school," and again we acknowledge the same in the name of our grateful pupils, who pray for a blessing on their young friends. "Life is real, life is earnest," and we press on—we must not

"Let despondency our efforts check,
But raise our eyes to heaven, for yonder shines
The promise; writ in rainbow characters
On the dark clouds of future destiny,
That 'Ethiopia shall stretch forth her hands,'
And clasp by faith her Saviour and her God."

TEACHERS.

STATE.		NAME.
Virginia,	Richmond,	Miss M. J. Hicks.
"	"	Miss Lucy K. Taney.
"	"	Miss Frances Taylor.
"	"	Randolph Storrs, (Colored.)
"	Petersburg,	Miss Amanda Aiken.
"	"	Mrs. Margaret Kline.
"	"	Mrs. Caroline Bragg, (Col.)
"	"	Miss Sarah Coombs.
"	Norfolk,	Rev. M. E. Willing.
"	"	Miss Ada W. Smith.
"	"	Miss Irene E. Smith.

* The following is the report referred to by Mrs. LACEY. It is certainly a very remarkable composition. The writing and spelling in the original are very good, and the construction speaks for itself:—

"At the request of my kind teacher, Mrs. LACEY, I make a report of our labors in the Primary Department. We have been acting in the capacity of teachers for a period of two months; that is, we taught the Primary Department, beginning from the first of October to first of November, booking thirty scholars present. We certify that our pupils have been industrious and orderly. The great increase and improvement of our pupils of late induces us to praise above all schools; that is, according to their chances. We can certainly say all have improved, and we hope and trust that they may continue to improve still; and we, too, the teachers, have improved. And we pray to God that He will bless us for our sincere desires to improve these poor children who are recently put under our care. We pray God that He will enable us to carry on our good work and be useful members of society, and that we may press onward, upright and true to the line. We give thanks to the Lord that we may learn to read His Holy Bible, which has always been denied us until these latter times. May we grow in the grace of the Lord Jesus Christ, and love the truth and shun the wrong; and may we be grateful to those kind friends who have been our Instructors, Superiors and Upholders, in the opportunities given us.

©ALHOUN WHITE, Assistant in the Primary Department.

Virginia,.....	Norfolk,.....	Miss Frances S. Newton, (Col.)
".....	".....	Miss Frances E. Williams, (Col.)
".....	Tallcott,.....	Rev. John T. Clarke.
North Carolina,....	Newbern,.....	Rev. Henry A. Skinner.
".....	".....	Miss Harriet A. Chapin.
".....	".....	Miss Hannah Caster, (Col.)
".....	".....	Miss.....
".....	".....	Miss Sarah Allen, (Col.)
".....	".....	Miss C. E. Smith.
".....	".....	Miss Deborah Smith.
".....	".....	Miss Ella E. Smith.
".....	Wilmington,.....
".....	".....	Miss Almira Hesketh.
".....	".....	Miss Mary L. Sproat.
".....	Raleigh,.....	Miss Sweetland.
".....	".....	John Henry Harris, (Col.)
South Carolina,....	Claremont,.....	James M. Johnson, (Col.)
".....	Lexington,.....	Mrs. J. Ward Simmons.
".....	Sumter,.....	Rev. J. V. Welsh.
".....	Winnboro,.....	Miss S. A. Finney.
Kentucky,.....	Louisville,.....	Miss A. M. Kendall, (Col.)
Tennessee,.....	Memphis,.....	Mrs. S. A. M. Canfield.
".....	".....	Mrs. E. B. Downey.
Mississippi,.....	Okolona,.....	Mrs. E. H. Lacey.
NOT ASSIGNED PLACES.—Miss Fannie E. Charlot, Miss Almira Walker, Mrs. M. H. Bingham, Miss Eliza Jane Kennedy.		

ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums, from 11th Dec 1866, to 10th January, 1867, inclusive:—

New Hampshire.			New York.		
Portsmouth—St. John's.....	\$25 00	25 00	Brooklyn—Grace Ch.....	400 00	
Vermont.			" St. Matthew's, free ch.....	25 00	
Guilford—Christ Ch.....	10 00		Cooperstown—Christ Ch.....	15 00	
Poultney—St. John's.....	8 26	18 26	Fishkill Landing—St. Anna's.....	10 25	
Massachusetts.			Goshen—St. James'.....	38 06	
Ashfield—St. John's.....	10 20		Greenville—Christ Ch.....	4 00	
Easton—Advent, parish.....	61 65		Greenpoint—Ch. of the Ascension.....	17 00	
" Ch. of the Messiah.....	16 75		Hudson—Christ Ch.....	25 00	
" Trinity, addl.....	50 00		Huntington—St. John's.....	11 45	
Cambridge—St. Peter's.....	14 45		Irrington—St. Barnabas'.....	11 50	
Chelsea—St. Luke's.....	5 00		Morris—Zion Ch.....	9 86	
East Medfield—St. Clement's.....	2 00		" Members of Zion Ch.....	5 00	
Hanover—St. Andrew's.....	34 15		Morrisania—St. Anne's.....	30 00	
Holyoke—At Union service.....	9 00		New York—St. Paul's.....	76 11	
New Bedford—Grace.....	22 00		" Trinity.....	76 68	
Southborough—St. Mark's.....	17 35		Trinity Chapel.....	156 69	
Roxbury—St. James'.....	100 00	342 55	" Ch. of the Transfiguration.....	50 00	
Rhode Island.			" A friend.....	3 00	
Wickford—St. Paul's.....	7 50	7 50	".....	25 00	
Connecticut.			".....	50 00	
Cheshire—St. Peter's parish.....	15 89		" Rev. R. Washbon.....	5 46	
Brookfield—St. Paul's.....	10 59		New Brighton—Christ Ch., "G. W. D.".....	4 00	
East Haddam—St. Stephen's.....	12 73		Sandy Hill—Zion Ch.....	4 74	
Fairhaven—Rev. N. E. Vibbert.....	8 63		Stockport—St. John the Evangelist.....	6 80	
Fairfield—St. Paul's.....	16 00		Unadilla—St. Matthew's.....	9 07 1069 69	
Hazardville—St. Mary's.....	1 50		New Jersey.		
Guilford—Christ Ch.....	12 72		Bloomfield—Christ Ch.....	14 50	
Northford—St. Andrew's.....	4 50		Middletown—Christ Ch., from "Ned.".....	5 00	
Pine Meadow—St. John's.....	6 30		Newark—Hiram Clark.....	5 00	
Stratford—Christ.....	25 00		Orange—St. Mark's.....	194 71 219 21	
Waterbury—St. John's.....	127 27		Delaware.		
Wallington—St. Paul's.....	2 10		Wilmington—St. Matthew's Ch. color'd		
Watertown—Christ.....	13 62 256 85		S. S., "Robert Smith,"		
			for Orphan Asylum at		
			Memphis.....	50 00 50 00	

Pennsylvania.

<i>Eckley</i> —St. James'.....	20 00	
<i>Lower Merion</i> —St. John's.....	25 00	
<i>Marcus Hook</i> —St. Martin's, D. Framer.	25 00	
<i>Phila.</i> —(West)—Parish Soc. of Ch. of the		
Saviour.....	100 00	
<i>Pottstown</i> —Christ.....	21 00	
<i>Pottsville</i> —Trinity.....	77 04	
<i>Scranton</i> —St. Luke's.....	33 00	301 04

Pittsburgh.

<i>Brownsville</i> —Christ.....	20 45	
<i>Butler</i> —St. Peter's.....	14 00	
<i>Connellsville</i> —Rev. F. C. Raston.....	3 25	
<i>Kittanning</i> —St. Paul's.....	12 00	
<i>Meadville</i> —Mr. Jno. Bylesby.....	10 00	
<i>Ohioville</i> —St. Paul's.....	12 00	
<i>Pittsburgh</i> —Executors of the will of		
the late Charles Avery,		
for education of freed-		
men in Tenn.....	1000 00	
<i>Sewickly</i> —St. Stephen's.....	60 00	
<i>Warren</i> —Trinity Mem. Ch.....	10 20	1141 90

Ohio.

<i>East Plymouth</i> —Jefferson Station.....	5 00	
<i>Gallipolis</i> —S. S. of St. Peter's Parish.....	14 22	
<i>Newark</i> —Trinity.....	20 75	
<i>Oberlin</i> —Christ Ch.....	3 00	
<i>Warren Co.</i> —Christ Ch., for Memphis.....	29 57	72 54

Indiana.

<i>Indianapolis</i> —Christ Ch.....	45 00	45 00
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Iowa.

<i>Council Bluffs</i> —St. Paul's.....	11 50	
<i>Mount Pleasant</i> —St. Michael's.....	6 00	
<i>Waverly</i> —St. Andrew's.....	2 00	20 50

Wisconsin.

<i>Appleton</i> —.....	3 00	
<i>Beaverdam</i> —St. Mark's.....	7 00	
<i>Berlin</i> —.....	3 35	
<i>Kenasha</i> —St. Matthew's.....	11 00	
<i>Marquette</i> —Trinity.....	5 00	
<i>Milwaukee</i> —St. James'.....	39 60	
<i>Racine</i> —St. Luke's.....	20 00	
" Chapel of Racine Coll.....	19 18	
" A Churchman.....	1 00	
<i>Sussex</i> —St. Alban's Parish.....	5 50	
<i>Waupaca</i> —St. Mark's.....	2 00	116 63

ERRATUM.—In December No. for \$1175.29 from Penn., read \$15.10, and \$1160.19 from Diocese of Pittsburgh.

The General Agent acknowledges the receipt of the following supplies of clothing from Dec. 11th to Jan. 10th, 1867, inclusive:—

New York.

<i>Brooklyn</i> —St. Mary's, Parish school.....	barrel	
<i>N. Y. City</i> —St. Mark's, 2 bils. new clothing, val. \$147.45		

Pennsylvania.

<i>Germantown</i> —Calvary Ch.....	1 box S. S. Books	
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Miscellaneous.

Anonymous.....	½ barrel	
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The President of the Pennsylvania Branch of the Prot. Epis. Freedman's Commission acknowledges the receipt of the following moneys and supplies from Dec. 15th to Jan. 15th:—

New Jersey.

<i>Clarksboro</i> —St. Peter's.....	\$5 00	\$5 00
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Pennsylvania.

<i>Great Bend</i> —Grace.....	5 44	
<i>Lower Merion</i> —Ch. of the Redeemer.....	12 00	
<i>New Milford</i> —St. Mark's.....	3 83	
<i>Phila.</i> —St. Thomas' (col.).....	155 00	
" (West)—S. S. class, Ch. of the		
Saviour.....	10 00	
" " Henry Leybert.....	25 00	

Illinois.

<i>Chicago</i> —A school-teacher.....	6 00	
<i>Kewanee</i> —St. John's.....	10 00	
<i>Winonee</i> —E. H. Suaze.....	5 00	21 00

Michigan.

<i>Detroit</i> —Christ Ch.....	92 07	
<i>Hillsdale</i> —St. Peter's.....	4 55	96 52

Minnesota.

<i>St. Anthony</i> —Ch. of Holy Trinity.....	5 00	
<i>St. Cloud</i> —St. John's.....	5 00	
<i>Shackopee</i> —St. Peter's.....	4 40	14 40

West. New York.

<i>Adams</i> —Emmanuel.....	2 00	
<i>Albion</i> —Christ.....	4 00	
<i>Auburn</i> —St. Peter's.....	73 44	
<i>Avon</i> —Zion.....	10 00	
<i>Batavia</i> —St. James'.....	38 43	
<i>Camden</i> —.....	3 06	
<i>Fulton</i> —Zion.....	1 29	
<i>Geneva</i> —"A friend".....	50 00	
<i>Hapersville</i> —St. Luke's.....	7 00	
<i>Holland Patent</i> —St. Paul's.....	4 09	
<i>Ithaca</i> —St. John's.....	65 00	
<i>Lockport</i> —Grace.....	27 10	
<i>Lyons</i> —Grace.....	65 11	
<i>Medina</i> —St. John's.....	5 00	
<i>Norwich</i> —Emmanuel.....	9 13	
<i>Parish Hill</i> —St. Paul's.....	4 50	
<i>Pittsford</i> —Christ.....	10 40	
<i>Pierrepont Manor</i> —Zion.....	10 63	
<i>Rochester</i> —Christ Ch.....	21 37	
" Grace.....	50 87	
" Trinity.....	22 70	
<i>Sherburn</i> —Christ.....	8 80	
<i>Stafford</i> —St. Paul's.....	3 00	
<i>Suspension Bridge</i> —De Vaux Coll.....	20 00	
<i>Utica</i> —Grace.....	53 09	
<i>Wellsville</i> —St. John's.....	8 50	
<i>Whitestown</i> —St. John's Ch.....	5 00	
" St. Paul's Chapel.....	5 00	618 24

4337 09

Amount acknowledged before..... 6285 53

Total..... \$10,722 62

Pittsburgh.

<i>Mount Washington</i> —Grace.....	\$7 25	\$7 25
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Pennsylvania.

<i>Greensburg</i> —Christ.....	8 00	
<i>Holmesburg</i> —Emmanuel.....	6 00	14 00

Connecticut.

<i>Redding Ridge</i> —Christ.....	3 00	3 00
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<i>Phila.</i> , (West)—Edward B. Smith.....	\$5 00	
" " Mrs. J. Watmough.....	5 00	
" " A friend.....	1 00	
" " Mrs. B. L. Middleton.....	2 00	
" " Annual Subscription		
of membership, \$1		
each.....	28 00	252 77

\$257 77

Amount acknowledged before..... 236 00

Total..... \$543 77

Supplies.

Church of the Saviour, West Philadelphia, 3 barrels and 1 box, valued at.....	\$248 00
Church of the Crucifixion, (col.), Philadelphia, 1 barrel, valued at.....	30 00

\$278 00